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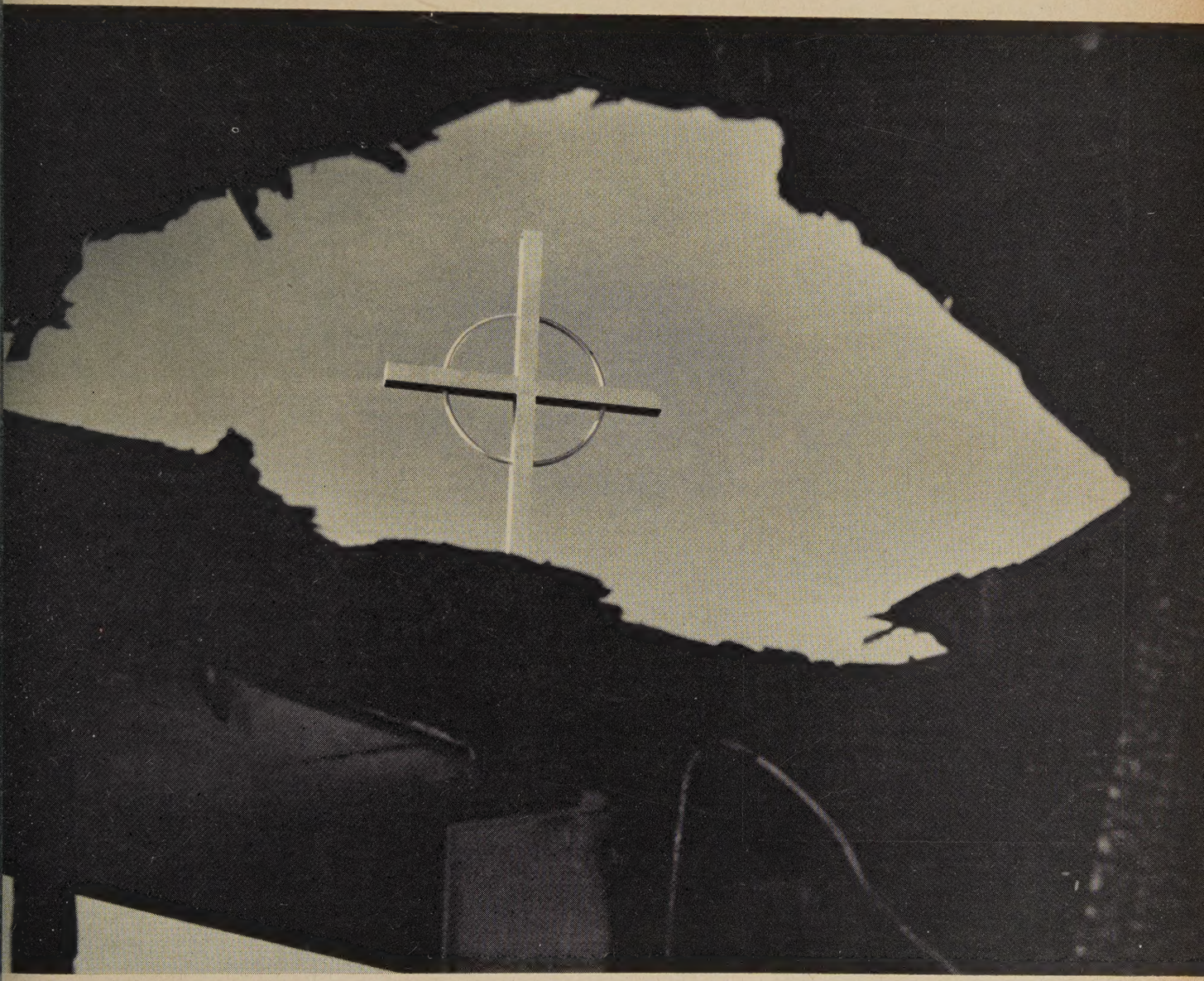

Charred roof of the Church of Our Saviour, Pasco, Wash.: The firemen called twice [p. 7].

Improving the Church's Government [p. 13]

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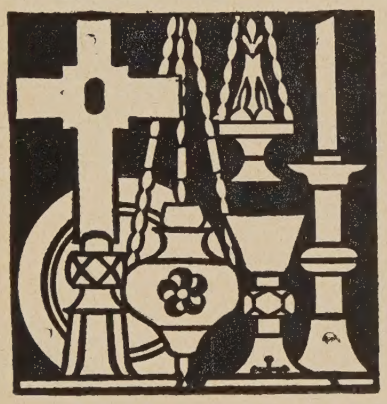

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LETTERS

(Most letters are abridged by the editors.)

Not Unanimous

Your recent report of California's convention [L.C., February 19th] is not quite accurate.

At the pre-convention clergy conference, a few clergy abstained from voting on the resolution expressing confidence in the diocesan's leadership. And on the floor of convention, the resolution was adopted by a standing vote. Not all of the delegates stood in favor of the resolution, though the majority was so great that it was obvious that the resolution carried. But it was not, as you report, unanimous.

(Rev.) PETER FARMER
Vicar, All Saints' Church
Carmel-by-the-Sea, Calif.

Hearty Support

I would like to register my hearty and enthusiastic support of Bishop's Pike's reply to his critics by means of his address to his diocesan convention. If all of the bishop's critics were as careful and precise in the use of the reason which God has given them as is the bishop, we might be able to devote more energy to being orthodox Christians instead of talking about it.

(Rev.) RICHARD H. ASH
Rector, Calvary Church
Columbia, Mo.

Approval and Love

I was enough disturbed by the news story entitled "Confidence" in your February 19th issue that I feel I must comment on it. I refer to the quote from the Rev. A. M. MacMillan (St. John's Church, Sharon, Pa.) regarding Mr. John H. Chiles, Jr., who was recently convicted for violation of the Federal antitrust laws.

Mr. MacMillan says, "Personally, I have just as much respect for him as I did before." This kind of statement in this kind of situation bothers me because I believe it makes all the more difficult the task of teaching the meaning of God's moral law and the importance of obeying just civil laws.

If Mr. MacMillan and his vestry had said that they still love him as much as before, that would be completely different. As a matter of fact, it seems to me that whether in one's family or in one's church, it is at such a time as this that the person involved needs to be loved the more and to be surrounded by such an atmosphere of forgiveness and reconciliation that he can allow God's forgiveness to bring a renewed spirit within and through him into the total congregation.

Lest I be accused of having an axe to grind, I wish to state that I am (nor is my husband) *not* in anyway connected with labor or business circles. Nor am I free from sin and error. I am, however, a mother and Churchwoman who is concerned that Church be the active center in our lives helps us to recognize sin and evil in v ever form it appears and gives us the age to name it as such. It is only then God's forgiving grace can be accepted.

JEAN ALEXANDER
(Mrs. Geo
Housewife & m
Cleveland, Ohio

• • •

My attention has been called to a story carried in your February 19th regarding the support given to Mr. Joh Chiles, Jr. by the rector and vestry c John's Church, Sharon, Pa.

May I assure you that neither I no vestry of this parish condone the action which Mr. Chiles was convicted.

The resolution adopted by the vestry no such statement and when it was add it was with the specific understanding we did not approve of the actions to v Mr. Chiles pleads guilty.

Unfortunately the press reported the olution without ever seeing it and misi preted this private statement of pas support as a public declaration giving approval to the acts for which he was victed.

My own statement was a most u tunate one, quoted out of context, from I thought was a private conversatio stated that I did not condone Mr. C actions but that, in the light of a per knowledge of his character and integri manifested in many situations, I still spected him even while disapproving o actions for which he was convicted. I stand on my conviction that a person's v life and character is not to be judged o basis of one situation, with the many of his integrity, service, and leade ignored.

(Rev.) A. MALCOLM MACM
Rector, St. John's Ch
Sharon, Pa.

Nonsense and Worse

We have come to expect extreme ca from THE LIVING CHURCH on public is but it has usually been caution which m sense of some kind. The editorial, Temptation to Revelance," however, i February 12th issue, is cautious nonsen

It is hard to believe that in the pr social context, and considering the de able record of the American Churche the racial problem, caution needs t urged upon any of us.

To suggest, however, that Jesus migh swer a question concerning interracial riage by saying, "In the kingdom of he there is neither marrying nor giving in riage," is worse than nonsense.

Our Lord never would have suffere death of the Cross had He dealt thus the social problems of His day. In fac might have become the leader of the P sees.

And to say that "neither the Church the Lord of the Church is under any lute compulsion to be relevant to the s issues of our times," is to ignore both Old Testament prophets and the Gospe is as if you had never heard of the prophets of the modern Church, either, like Maurice, Gore, and Temple. We suc

Continued on page 19

BOOKS

A Buy

FOUR CENTURIES OF THE ENGLISH BIBLE. By **John Reumann.** Muhlenberg Press. Pp. xiii, 63. $1. (A Fortress Book.)

The impending publication of the New Testament section of *The New Eng-* *Bible* and the observance this year of 350th anniversary of the King James rsion will have been marked by at st three new accounts of the history of le translation.

One of these, *Translating the Bible,* Frederick C. Grant, was reviewed THE LIVING CHURCH, issue of Feb- ry 5th. Another, *The English Bible,* the British biblical scholar, F. F. ce, will be reviewed in due course er its appearance two days later arch 16th) than the NEB itself. (Let E LIVING CHURCH be the first publica- n, so far as I know, thus to abbreviate ew English Bible.")

Meanwhile, John Reumann, professor New Testament at the Lutheran Theo- ical Seminary at Philadelphia, Pa., has *Four Centuries of the English Bible* duced an account not only readable d straightforward but containing such les as Rodolphus Dickinson's phras- of Luke 1:41-42: "When Elizabeth rd the salutation of Mary, the embryo s joyfully agitated . . . and Elizabeth l, '. . . Blessed is your incipient off- ing.' "

f you want a history of the English le that is brief (only 63 pages, mind !), interesting, and authoritative, this t. And for only $1!

FRANCIS C. LIGHTBOURN

FREEDOM AND PROVIDENCE. By **Mark Pontifex,** O.S.B. Hawthorn Books, 1960. Pp. 135. $2.95. (Volume 22, Twentieth Century Encyclopedia of [Roman] Catholicism.)

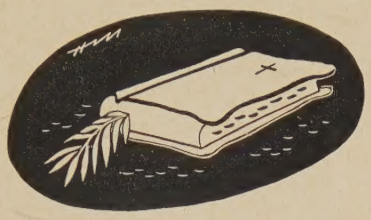
THE DIVINE MILIEU. By **Pierre Teilhard de Chardin.** Translated by **Bernard Wall.** Hapers, 1960. Pp. 144. $3.

New areas of theology are as intriguing to Christians as that of providence, ich considers God as the governor and er of the universe. These two books proach this area from different but nplementary points of view.

Dom Mark Pontifex's book is argu- ntative in nature and exposes many of theoretical problems which the doc- ne of providence entails. Fr. Teilhard Chardin's book, subtitled "An Essay the Interior Life," exposes the psy- logy and motivation of a Christian's ual, providential living.

Freedom and Providence gives a good rview of its topic. It is firmly in the Thomistic tradition, although at certain points it gives a quite different emphasis from what might be called Dominican Thomism. The book treats of such topics as arguments for free choice, arguments for the existence of God, the nature of God's love and knowledge, the nature of evil, punishment, and pain.

The author is right in stressing the primacy of the Creator-creature relationship in all these problems, and his chapter on punishment is especially good. It is his contention that pain is never a simple



counterbalance to sin required by justice, that pain is not curative in itself and that, in fact, pain has no value in itself alone. The "infliction of pain cannot be regarded as a separate purpose with a value in itself."

The editor's final note in Fr. Teilhard's book points out the necessity of that book if one is properly to understand the author's previously translated work, *The Phenomenon of Man.* This is certainly true, but the present book can make its own total effect even if one has not read the previous book.

One's first reading of *The Divine Milieu* will mark it as a classic. The book is an interpretation of Christian asceticism which shows man's dependence on this world in the very midst of his detachment from it. This book speaks to a person's most intimate problems and to our generation at large with equal directness. One is shown how to find God in both his activities and his passivities. By showing how our task is to present as much of this universe as we can to God the Father through Christ, the author is able to demand enthusiasm for our own times.

The significance of the universal Christ as "the divine milieu" and the role of the Eucharist in this light is movingly indicated. Christians must, through effort, spiritualize the universe. Through what the author calls the rays of purity, faith, and fidelity the world will melt in such a way as to make *all things* serve the cause of union with God. This book cannot be overly recommended.

ARTHUR A. VOGEL

ANGLICAN CYCLE OF PRAYER

March

5. Bunbury, Australia
6. Calcutta, India, and Pakistan
7. Caledonia, Canada
8. Calgary, Canada
9. California, U.S.A.
10. Canberra and Goulburn, Australia
11. Canterbury, England

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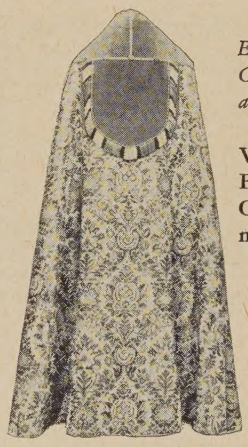
Churchmen are advised that applications for admission for the Fall of each year should be received before the preceding March 1, if possible.



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Diary of a Vestryman

Art and Practicality

(Fiction)

by Bill Andrews

March 1, 1961. We sat down at the vestry meeting to sort out the reports of our men who have been visiting churches built in our area in recent years — and the results were interesting.

First of all, we met under our new ground rules — that is, we agreed that we would put our controversy over the modernist-traditional issue to one side and try to discuss only the question of the good and the bad in the particular churches we had inspected.

The senior warden led off with a report on St. Alban's-by-the-lake out at Stertuyville. "It is," he said, "a startling church to go into. The roof seems to rise from almost floor level and your eye follows the line of it until it meets the translucent wall behind the altar, with its panels of various colors. Yes, it is startling. But its people are very proud of it — it goes well, they say, with a community of spacious split-level homes and spreading ranch houses. The rector is happy because his people are happy. I gather he embarked on the project in fear and trembling. But I found two people who did not like it, the treasurer of the parish and the curate who has charge of the Church school. The treasurer complains of outrageous heating costs and repeated maintenance work on that fancy roof. There is, it seems, an upsweep at the north end that traps snow, with disastrous effect upon the plaster inside. The curate says that, though his classrooms are attractive and roomy, they are poorly soundproofed and (at least when certain combinations of space subdivision are made with the folding doors) "impossible to heat properly." On the plus side, St. Alban's has plenty of parking space, an air-conditioning system that proved itself effective in the hottest weather last summer, and good lighting.

Our treasurer asked what the heating bills were, and when the senior warden told us, our treasurer paled. I was jarred, too. The heating bill for a plant no larger than ours runs two and a half times what ours does.

I reported on All Angels' Church on Metropolis' south side. Gothic, but a modern adaptation of Gothic. As an engineer, I was most impressed by a simple but apparently effective system of zoned heating and by a narthex with the only intelligently designed cloakroom facility I've ever seen in a church. There is some complaint from teachers about the smallness of the smallest Church school rooms, but I had a long talk with a vestry who explained to me that they hac pare the parish house plans to the b to do the job with the available fu The sanctuary was adequate, but chancel was tiny. However, there wa choir balcony at the rear of the chu This balcony held not only the organ c sole and most of the pipes, but als choir vesting room and choirmast office. A small chapel in the underc was a little gem of real beauty, and it I was told, large enough to seat the c gregation at normal mid-week service

All Angels' is just one block f a busy shopping intersection, and church met its parking needs by purc ing a vacant half-block and leasing i a parking-station operator. He paved lighted it, and part of the lease ag ment is that worshipers at All An may use the lot free on Sundays. church is light and gives an illusio greater spaciousness than it really has free-standing altar and hanging rood done in dramatic simplicity.

We heard several other reports, bu the end none of the new churches members visited seemed to us to sug such a sound architectural job on a m est church with limited funds as the that Way and Blaine have done o Angels'. And since we had already rowed a search for an architect dow three firms, of which Way and Blaine one, and since we had reports and d ings and photos of several other chur they have done, we came, naturally without any serious debate, to the u imous decision of the vestry to ca their representative and start them work on the new St. Martha's.

Considering the fact that a month the vestry was almost evenly — and heatedly — divided on the moder traditional issue, tonight's vote repre a real achievement in human rela and good sense.

ACU CYCLE OF PRAY

Prayers for Church unity, missions, A Forces, world peace, seminaries, Church sc and the conversion of America are included i American Church Union Cycle of Prayer. I below are parishes, missions, individuals, etc. elect to take part in the Cycle by offering u Holy Eucharist on the day assigned.

March

5. Church of the Redeemer, Pelham, N.
6. St. Michael's, Orlando, Fla.; the Rev. E Q. Kennaugh, Hollywood, Calif.
7. St. Clement's, Harvey, Ill.; St. Philip's, cons, Quebec, Canada; Oratory of St chael and St. Mary, Dennysville, Mai
8. St. Thomas' House, Denton, Texas; St. J Port Daniel Centre, Quebec, Canada
9. St. Paul's, Portland, Ore.; the Cathed All Saints, Albany, N. Y.
10. St. Paul's, Bloomsburg, Pa.
11. St. John's, Woodward, Okla.; All S Galena Park, Texas; Church of the T figuration, Palos Park, Ill.; Chap Christ the King, Andover, N. H. Peter's, Ellicott City, Md.; Hoosac S Hoosick, N. Y.

The Living CHURCH

ume 142 *Established 1878* Number 10

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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er Day, editor. **Christine Fleming Heffner,** aging editor. **Jean Drysdale,** assistant to the or. **Ray C. Wentworth,** news editor. **Rev. F. C.** tbourn, S.T.M., literary editor. **Very Rev.** iam S. Lea, **Elizabeth McCracken, Paul B.** erson, Th.D., **Paul Rusch,** L.H.D., associate rs. **Lila Thurber,** assistant editor. **Patricia** iams, editorial assistant. **Warren J. Debus,** ness manager. **Marie Pfeifer,** advertising man- . **Roman Bahr,** subscription manager.

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THINGS TO COME

March

Lent III
Lent IV
Passion Sunday
The Annunciation
Palm Sunday
Monday before Easter
Tuesday before Easter
Wednesday before Easter
Maundy Thursday
Good Friday

April

Easter Even
Easter Day

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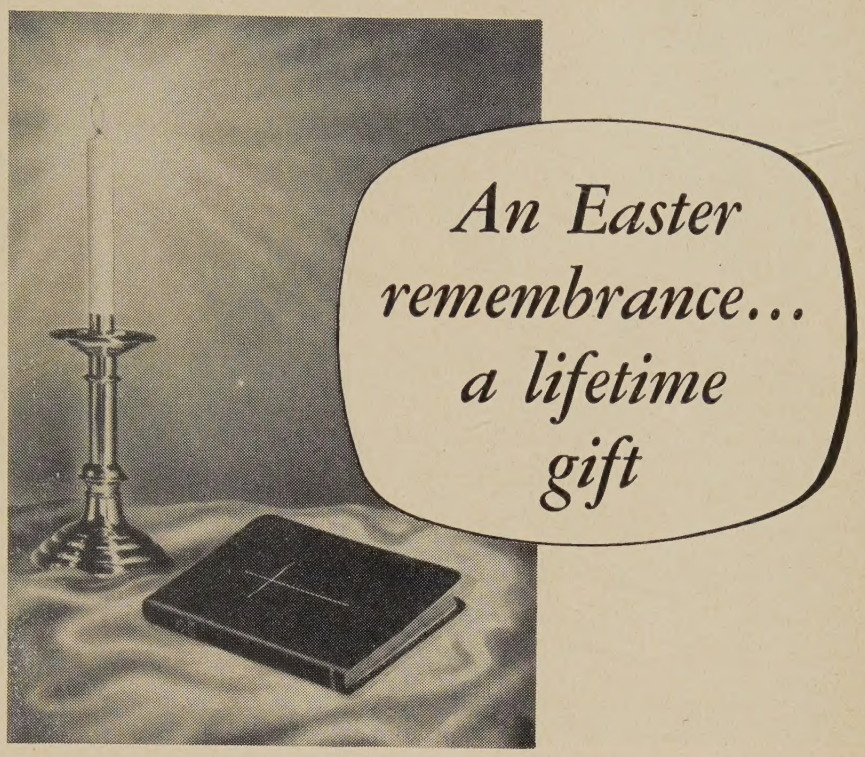

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ALMIGHTY God, heavenly Father, who hast blessed us with the joy and care of children; Give us light and strength so to train them, that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour Jesus Christ. *Amen.*

Book of Common Prayer, p. 596.

St. James' Church, Birmingham, Mich.

Shown worshiping in the Chapel of the
Spirit of St. James' Church, Birmingham,
is a congregation of adults and children. Th
Kenneth H. Gass, D.D., is rector.
The dove is the central figure at the apex
window and amber colored rays descend
center of the altar, flowing through the
panel, which is diamond shaped and made
various light shades of glass. The center pa
surrounded by large figures, in shades of
symbolic of the heavenly host. The corner p
which make up the lower part of the triau
window, have Noah's Ark and the Nativity c
ject matter.

The Living Church

ird Sunday in Lent
arch 5, 1961

For 82 Years:
A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

SCOPATE

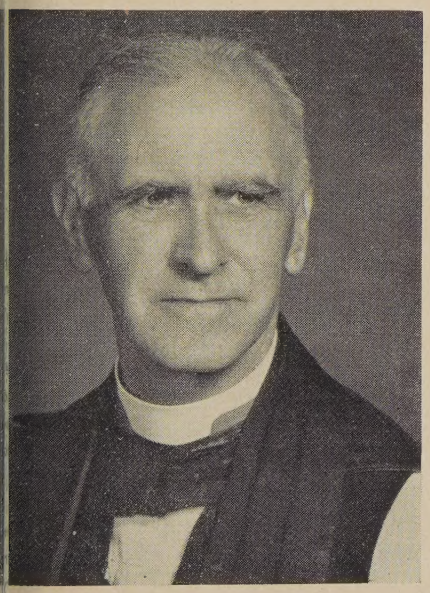
ishop Binsted Dies

The Rt. Rev. Norman Spencer Binsted, ired Bishop of the Philippines and for- r Bishop of Tohoku, Japan, died in ndersonville, N. C., on February 20th. Bishop Binsted was born in Toronto, nada, in 1890. He studied at St. John's llege, Uniontown, Ky., and at the Vir- ia Theological Seminary. He received degree of Doctor of Divinity from the ginia seminary in 1928, and the degree Doctor of Sacred Theology from the neral Theological Seminary in 1952. was ordained to the priesthood in 6.

He was a missionary in the Tokyo dis- t of Japan, serving several parishes, becoming chaplain to the American gregation of the Tokyo cathedral and St. Luke's Hospital. In 1928 he was secrated the first bishop of the mis- nary district of Tohoku, which he ved until 1940. He became bishop-in- rge of the missionary district of the lippines in 1940, and was made Bishop he Philippines in 1942.

From 1942 until the liberation of the nds in 1945, he was interned by the anese, whom he had formerly served. er the war he remained in the Phil- nes for a year to rebuild the Church e, and then returned to the United States to confer on the reconstruction of Church property, 90% of which had been destroyed. He was awarded the Medal of Freedom by Gen. Douglas MacArthur for his assistance to prisoners of war dur- the occupation of the islands by the Japa- nese. He retired from his post in 1957.

Bishop Binsted was chief consecrator when, in 1948, the Episcopal Church bestowed apostolic orders upon leaders of the Philippine Independent (Aglipayan) Church.



Bishop Binsted: Apostle to the East.

Our Saviour, Pasco, Wash.: Damaged beyond salvation.

Fr. Rauscher Accepts

The Rev. Russell T. Rauscher, recently elected Bishop Coadjutor of the diocese of Nebraska [L.C., February 5th], has accepted the election, subject to the necessary consents.

Bishop Will Retire

Bishop Blankingship of Cuba has announced his intention to retire from active duty as bishop of the missionary district of Cuba on December 31, 1961.

The 66-year-old bishop has been the Cuban diocesan since 1939 and is one of the few American Churchpeople remaining in Cuba [L.C., February 19th].

Bishop Blankingship made his announcement to the district's convocation, which was held on February 10th and 11th in St. Mary's Church, Santiago de Cuba. The news of the impending retirement was received with "a great deal of consternation" by the delegates.

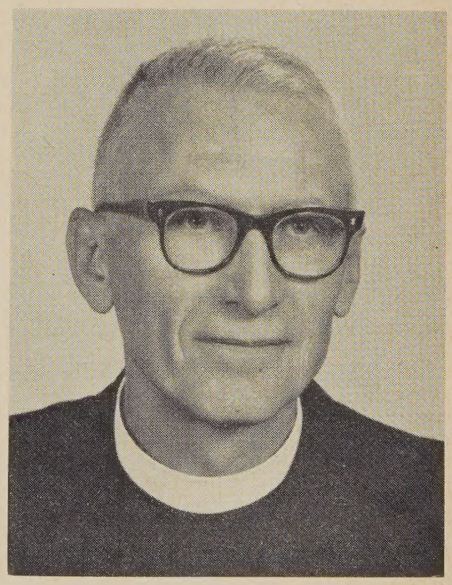
The convention passed, unanimously, a resolution thanking the Episcopal Church in the United States for its contribution to the life of the Cuban Church, not only in finances but primarily for the "leadership given by devout American missionaries who were instrumental in the planting and developing of the Church in the island." The convention adopted a budget which reflected a trend toward self-support.

DISASTERS

Ash Wednesday — And Ashes

Two fires in the same night totally destroyed the Church of Our Saviour, Pasco, Wash. The first started about 6:30 p.m. on Ash Wednesday, February 15th. The second started a few hours later, about 5:00 a.m. on February 16th. The loss was estimated at $85,000.

The first fire scorched the inside of the



Coadjutor-elect Rauscher: Awaiting consents.

church and destroyed furnishings, and firemen had extinguished it and departed by about nine o'clock. The Rev. C. Lester Kinsolving, rector of the parish, promptly called a meeting of the vestry to plan the restoration of the church. The meeting ended at about 10:30 p.m., and Mr. Kinsolving remained in his office to work.

About four o'clock Mr. Kinsolving heard a noise in the church, but was unable to locate anyone. An hour later, as he was getting ready to leave, he heard another noise. He opened his office door, and smoke poured in. The church was in flames again.

The phone was dead, so Mr. Kinsolving had to drive to the fire department to report the fire. The firemen were unable to keep the flames from destroying the structure. (Mr. Kinsolving, who was once chaplain to a volunteer fire department, borrowed a fireman's coat and helped man the hoses.)

"It looks like arson to me," Mr. Kinsolving was quoted as saying. Firemen had not ruled out the possibility. The building was fully insured.

Crash Destroys Family

A plane crash in Belgium destroyed a Winchester, Mass., family on February 15th. Maribel Owen, 21, and Laurence Owen, 16, baptized members of the Church of the Epiphany, Winchester, were on their way to Prague, Czechoslovakia, to compete for the world figure skating championship. The girls were accompanied by their mother, Mrs. Maribel Vinson Owen. The plane crashed, killing all aboard.

The girls won top awards in the North American figure skating competition in January. They had devoted most of their time to skating, as had their mother. The sole survivor of the family is the grandmother of the girls, Mrs. Gertrude Vinson, who will be 81 in July. The Rev. John W. Ellison, rector of the Church of the Epiphany, is quoted by UPI as saying of Mrs. Vinson, "She's this sturdy New England stock that takes whatever it has to take in stride."

Dr. Ellison told THE LIVING CHURCH that the misfortune had made a bigger impact on the people of the community than anything he had heard of. He said that the bodies would be cremated, in Belgium, as soon as identification was complete, and that the ashes would be returned to the United States. A memorial service was scheduled to be held at the Church of the Epiphany on February 25th. Dr. Ellison said provisions had been made for an overflow congregation.

TEXAS

Episcopal Journalist

The Rt. Rev. James P. Clements, formerly Suffragan Bishop of the diocese of Texas, has been appointed to the staff of the Houston, Texas, *Chronicle*. Dr. Clements will be editor of the *Church Chronicle*, a Saturday supplement to the paper, and will serve on the editorial page board and in other capacities.

Dr. Clements resigned his post with the diocese of Texas at the meeting of the House of Bishops in Dallas last November [L.C., November 27, 1960].

RACE RELATIONS

No Action Possible

The Rev. John H. Teeter, vicar of the Church of the Good Shepherd, Lynchburg, Va., was told by the U.S. Department of Justice that the Department could take no action in his case.

Mr. Teeter had protested to the Department that his civil rights had been denied when he had been ejected from a Lynchburg courtroom after attempting to sit beside a Negro friend [L.C., February 19th and 26th].

Mr. Teeter told THE LVING CHURCH, "I was advised by the Justice Department that it can only institute proceedings on behalf of a private citizen under the present civil rights law when his voting rights have been violated."

He said that he was considering instituting a lawsuit.

NATIONAL COUNCIL

Executive Order Asked

The National Council, meeting in Greenwich, Conn., February 21st to 23d, adopted a resolution asking President Kennedy to intervene to reduce racial discrimination in housing.

The text of the resolution:

"Whereas the General Convention of the Protestant Episcopal Church in the U.S.A. in 1958 called upon all persons, especially

the members of our Church, to work together "toward the establishment, without racial discrimination, of full opportunities in fields such as education, housing, employment, and public accommodations,

"Be it resolved that the National Council of the Protestant Episcopal Church in the U.S.A., reflecting the basic principles as enunciated, joins with other religious bodies and agencies in urging the President of the United States to issue an executive order directing Federal agencies related in any way to housing to operate within their several functions in such a manner as to insure that all housing within the scope of their authority and purview reflect the letter and the spirit of the 14th Amendment and related laws, making housing available to all Americans regardless of race, color, or creed."

The Council also:

- Voted increased support for the American Church Institute for Negroes. The i tute has been suffering increasing finar problems lately, although a southern wor not a Churchwoman, recently gave the ganization $50,000 worth of stock.
- Formed a committee, composed Bishop Bentley, Canon Barnes, and Lin Franklin, Jr., to handle the problem of r ing space in the new headquarters buil to agencies outside of the National Cou The Council laid down three principles the committee's guidance: (1) National C cil needs should be filled first. (2) Sp subject to anticipated future needs of Council should be rented to others on s term commitments only. (3) Prefere should be given to official agencies re nized by General Convention.

More National Council news next we

SOUTHWESTERN VIRGINIA

Christian Community

A winter young people's confere reportedly the first such in the diocese Southwestern Virginia to be racially i grated, met on February 17th to 1 Two Negro teenagers were among officers elected at the meeting, which held at St. John's Church, Roanoke, V

The meeting was completely integra The young people worshiped, studied. ate together. Four Negroes took pa the conference, and two Negroes w among the 25 advisors. Five of the Negroes were parishioners of the Ch of the Good Shepherd, an integrated ish in Lynchburg, Va. The sixth w parishioner of St. Luke's Church, anoke, Va.

Although more than 120 young pe from all over the diocese attended conferences, no white young people f the city of Lynchburg were present.

At their closing session, the confe voted 62 to nothing — with 17 abs tions — to integrate the summer c and conference center, Hemlock Ha near Marion, Va. The center has not b used by young people since its purch by the diocese in 1957. Lay delegate the diocesan conventions have preve the opening of the center on an integr basis.

Said one of the elected Negro yo people: "It was wonderful to be tre as a Christian in a Christian commu and to take part in worship with fe teenagers, both white and Negro."

JOINT COMMISSIONS

Yes — and No

The Joint Commission on Ecume Relations has drafted resolutions to 1961 General Convention, looking ward to intercommunion with a prop United Church in Ceylon, and expre unwillingness for intercommunion a proposed Church merger in North I and Pakistan.

The Commission was acting at request of the Presiding Bishop, in

er to a question from the Most Rev. abinda N. Mukerjee, Metropolitan of Church of India, Pakistan, Burma, and ylon. The Metropolitan had asked the siding Bishop and the heads of other glican Churches whether the Churches ould be willing to enter into relations full communion with the prospective ited Churches from their inaugura-n."

The first of the Commission's resolu-ns dealt with the Scheme of Union in ylon, which proposes the union of two glican dioceses with Methodist, Bap-, and Presbyterian Churches, together h the Jaffna diocese of the Church of ith India. The new Church would be own as the Church of Lanka. The res-tion the Commission will present to General Convention for action says, "That we are prepared thankfully to ognize the Church of Lanka, if organ-l on the basis of the proposed Consti-on, as a Province of the Church Uni-sal, holding the Apostolic Faith and sessed of true Bishops, Priests, and acons, [and] (2) "That we look forward he establishment of intercommunion veen the Church of Lanka and the testant Episcopal Church in the Unit-States of America on the basis of a cordat similar to the Bonn Agreement veen Anglicans and Old Catholics, ing that certain anomalies and con-ictions in the proposed practice of Church of Lanka may be satisfactor-resolved." A footnote explains that ercommunion does not require from er Communion the acceptance of all trinal opinion, sacramental devotion, iturgical practice characteristic of the r, but implies that each believes other to hold all the essentials of the istian Faith." (The resolution was oted by a vote of 12 to three.)

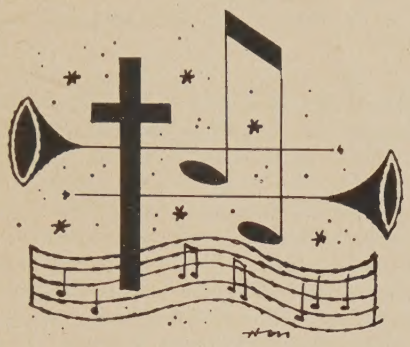
he second resolution, which passed only one dissenting vote, treated of Plan of Union in North India and istan, and indicated that the Episco-Church would not be prepared to r into full communion with the pro-d Church from its inauguration. "We e," says the resolution, in part, "that ion will demand a humble bringing re God of our various ministries for gifts of authority and commission ey need. . . . But our solemn offering ur ministries for their reconciliation ands the clearest and most unambig-s words to describe our intentions and s. We do not believe that the serv-of unification in their present form ide such clarity. . . ." The resolution mentions various theological matters, ding that of the validity of infant ism, the "permission for ministers not copally ordained to celebrate the Holy munion," the "possible admission of en to the presbyterate," and the "lack stated eucharistic liturgy combined inadequate theological description of Lord's Supper."

MISSOURI

Melody and the Breaks

A jazz combo drew a bigger congregation than the usual sermon, which it replaced, when "Singleton Palmer and his Dixieland Six" played at Christ Cathedral, St. Louis, Mo. The congregation overflowed the church.

The sermon substitution, the idea of the Rev. Canon Standrod T. Carmichael, occurred in the usual Evensong service on February 12th. The sextette played eight selections, including "Joshua fit the battle of Jericho," "God will take care of you," "Rock of ages," "Battle hymn of



the Republic," "O for a closer walk with God," "Nobody knows the trouble I've seen," and "When the roll is called up yonder." Each number was introduced by the musicians in a simple melodic form, and then each musician made a "break" as his turn came. Members of the congregation reportedly tapped toes and nodded heads in rhythm to the music.

The congregation joined enthusiastically in singing the hymns and the plainsong canticles. Reactions after the service were varied. One woman was quoted as saying, "I was filled with joy and religion." But another said, "I'm tolerant enough to hear 'The old rugged cross' played that way only once."

Canon Carmichael explained that inviting the band to play at the service was "part of the search for new ways in which people can communicate with the Church and its message."

CALIFORNIA

Lay Movement

An "unorganized" committee, reportedly comprising 100 laymen and lay women of the diocese of California, has circulated a paper listing several questions concerning the orthodoxy of Bishop Pike.

The questions include, "Is Bishop Pike questioning the Bible as the Word of God?" "Is his attitude on the Bible Christian or legal?" "How close is the bishop to atheism and agnosticism?" "Does it appear possible that Bishop Pike's theological views, instead of making spiritual progress during the past decade, may be regressing to ancient heresies?" "Do you believe we should retain our Christian Faith as we know it through the Word of God — the Bible?"

The spokesman for the committee, Mrs. Germaine McCormick of Orinda, Calif., told THE LIVING CHURCH: "We are not anti-Pike, or anti-anything, but are defending our Faith as contained in the Articles of Religion and the historic Creeds."

Elections

The following people were elected at the convention of the diocese of California [L.C., February 19th]:

Standing committee: Rev. William Murdock, Mrs. William Corbus. Diocesan council: clergy, John Midworth, Claude Boydston, Wilfred Hodgkin; laity, Mrs. Preston Kelsey, Mrs. Walter Williams, Jefferson Beaver. Delegates to provincial synod: clerical, James Golder, William Murdock, Reginald Rosson, John Spear; lay, Mrs. Arthur Farwell, Russell Bernhard, Robert Brinkley, Mrs. Carol Diggle.

Elected deputies to General Convention, in 1960, were: clergy, C. Julian Bartlett, Sherman Johnson, Charles Guilbert, Walter Williams; laity, Caspar Weinberger, Emmett Solomon, Donald George, Lloyd Hamilton.

MARYLAND

Convention-al Snow

A 15-inch snowfall swathed delegates as the convention of the diocese of Maryland met at St. John's Church, Hagerstown, Md., on February 7th and 8th. A Churchman of the diocese recalls that heavy snows have marked the last two conventions held outside Baltimore.

Bishop Powell of Maryland, in his address to the convention, suggested a plan whereby urban churches might become, in effect, diocesan missions. He suggested that churches in changing urban neighborhoods, rather than closing, might adapt their programs to the changed neighborhoods with the help of the diocese.

The convention went on record as opposing slot machines and commercialized bingo in the diocese. A resolution was adopted asking the bishop to appoint three laymen and three lay women to study the question of admitting women to have a voice and vote at conventions. The committee is to report to the 1962 convention.

The delegates adopted a budget of $574,475, and increase of $42,000 over last year's. The extra money will be spent mostly for missionary work within the diocese.

ELECTIONS. Standing committee: Mr. Kelsey Saint. Executive council: clergy, Henry Rightor, Jr., Charles Kratz; laity, Douglas Lovell, W. O. Norris.

PANAMA

District Missions

The 1961 convocation of the missionary district of the Panama Canal Zone was held in the Cathedral of St. Luke, Ancon, C. Z., on February 4th.

Bishop Gooden of Panama announced the appointment of the Rev. Herbert L. Moore of Empalme, Bocas del Toro, as Archdeacon of Western Panama. He also told of the appointment of the Rev. William F. Lydecker as district missionary.

The convocation heard reports of progress on many fronts, including the organizing of missions in Guayaquil and Ancon, Ecuador. The organization of St. George's Church, Medellin, Colombia, was also reported. It was also reported that the Spanish-speaking congregation of the Cathedral of St. Luke is being organized as the congregation of San Marcos.

Bishop Gooden, at a luncheon, gave tribute to Miss Claire Ogden, who is retiring after 35 years of service with the Bella Vista Children's Home, near Balboa, C. Z.

The convocation elected the Rev. Edwin Webster as clerical deputy to General Convention, with the Rev. Herbert Moore as his alternate. The lay deputy elected was Cecil Carter, with George Fisher as alternate.

PENNSYLVANIA

Local Study and Action

Bishop Hart of Pennsylvania has established a diocesan committee on ecumenical relations to encourage study and action at the local level to further Christian co-operation and unity.

The committee chairman is the Rev. Charles H. Long, Jr., rector of St. Peter's Church, Glenside, Pa., who has had wide experience in Europe and in China in interchurch work. Other members are Louis M. Ream, Jr., of the department of laymen's work, and Mrs. C. Stanley Rogers, chairman of the ecumenical committee of the Churchwomen of the diocese.

INTERCHURCH

Snowed Out

A testimonial dinner for Bishop Scaife of Western New York, planned for February 5th, by the Armenian Church in America, had to be canceled because of extreme weather conditions.

An article in the February, 1961, edition of the *Armenian Church* pays tribute to Bishop Scaife by saying that

"no American Churchman has done more to make the Eastern Orthodox group of Churches, including the Armenian Church, better known and appreciated in America" than the bishop. The article quotes the bishop as saying: "Next to my Church, I love the Eastern Churches."

BRIEFS

THE ESSENCE OF THE DIFFERENCE: Some 600 women who attended a congressional wives' prayer breakfast in Washington, D. C., last month heard President Kennedy tell them that he does not regard religion "as a weapon in the cold war" but that it is the essence of the difference which "separates those on the other side of the Iron Curtain" from the free world. "We must not confuse a system of freedom with one of disinterest, cynicism, and materialism," said the President, "but like . . . missionaries . . . who have been willing to spend their lives under the most difficult of circumstances . . . we must make sacrifices. It seems to me it should be a lesson to us all."

[RNS]

▽

DOWN WITH HALLELUJAH: Sergei Kazeyev, head of the Hallelujah publishing house in Moscow, has been arrested there for the black market selling of prayer books. According to the New York *Times,* the Moscow newspaper *Literature and Life* reported that Mr. Kazeyev employed technical library workers, a photo technician, and a printer to aid in the publication of the prayer books. The books were printed without authorization, in a Moscow state technical library.

Literature and Life asked, "Is it not a shame for these men who consider themselves atheists to do the same things as Churchpeople do. . . . To blacken [their] hands with the fabrication of prayer books"?

▽

ON THE RURAL CHURCH: The Rev. E. Dargan Butt, associate professor of pastoral theology and director of field work at Seabury-Western Theological Seminary, will lecture at St. Augustine's College, Canterbury, England, during the first session of the international summer courses there. The summer courses are divided into three sessions: July 3d to 15th; July 17th to 29th; and July 31st to August 12th. The courses are primarily intended for Anglican clergy. Professor Butt, who, according to Seabury-Western, is the only clergyman from the United States on the summer staff, will lecture on "Preaching in the Rural Church." He is the author of *Preach There Also,* a study of the town and country work of the Church.

▽

TROUPERS: Young people of the Church of Our Saviour, Pasco, Wash., recently entertained patients at mental hospitals in Washington and Oregon, as well as prisoners in a Washington penitentiary. The "road show" cast of "The Kink and I" survived a truck breakdown, two lost cars (which arrived five minutes before curtain time for one performance), and a sick thespian, according to the Rev. C. Lester Kinsolving, rector of the parish.

ORTHODOX

A Charge of Opposition

An Athens, Greece, newspaper h charged the Russian Orthodox Chur with being actively opposed to any mov ment for Christian unity.

Ethinkos Kyrix described Patriar Alexei, who recently toured the Midd and Near East [L.C., January 15th], as tool of the Soviet government who being used to help divide the Christi forces of the West.

"It is natural," the paper said, "th the Russian Patriarch does not want t unity of the Christian Churches. F unity means domination of the millio of Christians and the strengthening loyalty to Christ's doctrines. Soviet Ru sia, on the other hand, wants to use t Church as a means of spreading its ov economic and social system." The pap said that if the Russian Church were become part of the united Church "then it could no longer be made an strument of the Soviet state." [RN

Conversion

A former Russian army officer, w was raised as an atheist, has become pa tor of St. Vladimir's Russian Orthod Church in Houston, Texas.

He is Fr. Gabriel, who was Lt. Geo Nikolaevich Erlenberg when he served the Russian army during World Wa

Curiosity led him to the ranks of t clergy. He recalled entering a batter church in the Ukraine during the lat stages of the war and watching people they received Holy Communion.

Fr. Gabriel asked to take Communi himself, but was turned down when told the priest he had not been baptiz His curiosity was whetted, however, a he agreed to be baptized the next day

Later Lt. Erlenberg's unit saw duty Austria and he donned the uniform o German prisoner and escaped into Austrian Alps where he lived in seclusi

In 1950 he entered the United Sta as an immigrant and began studies Holy Trinity Russian Orthodox Semin at Jordanville, N. Y. He was ordained 1957.

Now he serves a parish of 15 famil whose church is a converted two-st house. [R

REFUGEES

Report Is In

The Very Rev. Francis B. Sayre, dean of the Washington Cathedral, given President Kennedy a first-hand port on the situation of Arab refugees the Middle East. Dean Sayre is chairm of the board of the United States Co mittee for Refugees [L.C., February 5t

Dean Sayre made a month-long trip Jordan, Lebanon, Israel, and the Uni Arab Republic, where he conferred p

Council of the Church in Southeast Asia: From four Provinces.*

ally with leaders including King Hus-n and former Premier David Ben rion. He said the Arab refugee prob-n is "unquestionably the most difficult ich the world faces."

Although a final settlement of the prob-n of the homeless Palestinian Arabs is vitably intertwined with a political set-nent in the area, Dean Sayre said he es that the United States continue to port the relief work being done by RWA — The United Nations Relief Works Agency for Palestine Refu-s in the Near East.

Dean Sayre had high praise for the rk of John Davis, former U.S. Under-retary of Agriculture, who heads the ited Nations relief effort in the area. He said that, in his opinion, irrigation modern farming methods can turn areas of the Middle East into a "ver-le grain bin, a land truly flowing with k and honey." But human passions emotions will have to be reconciled t, he said, which may be a task of ny years. [RNS]

JTHEAST ASIA

nodical Problems

A new diocese in Borneo, impending rcommunion in the Philippines, a pa-official religion in Burma — these e matters brought before the Council the Church in Southeast Asia at its eting in Manila early in February.

n Burma, Buddhism is reportedly eduled soon to become the official gion.

The Burmese Prime Minister addressed council on the subject of Buddhism Burma. In a prior call to Bishop Ogilby the Philippines, the Prime Minister ved just before the hour for Evensong, was asked if he would like to join Anglicans for the Office. He asked ther a non-Christian would be al-ed to take part, and, on being assured he could, he attended the service.

The council heard a report on the prog-made toward intercommunion between the Episcopal Church and the Philippine Independent Church, and learned that Churchmen in North Borneo are about to petition for the formation of a new diocese.

The 13 bishops present for the council took part in discussing the state of Anglican work in the Chinese dispersion throughout the area. The Rev. Canon John Lee, a Chinese priest from Singapore, attended some of the sessions. Canon Lee is the liaison officer for coordinating this work.

Bishop Ogilby writes that the conferences of the Southeast Asia Council seem to be assuming the nature of an Episcopal Synod. "However," he points out, "[the participating] dioceses already belong, severally, to four different Provinces . . . the Church of England, the Protestant Episcopal Church in the U.S.A., the Church of China, and the Church of India, Burma, Pakistan, and Ceylon. The bishops resolved to seek advice of the whole Anglican Communion, through the Executive Officer, on the propriety and method of setting up a new form of Episcopal Synod through which they could more effectively govern their dioceses and work for the extension of Christ's kingdom in this region."

NEW HAMPSHIRE

To Save Life Is Moral

A resolution introduced by the Rev. L. Bradford Young, rector of Grace Church, Manchester, N. H., recommending legal permission for therapeutic abortion was adopted by the Manchester Ministers Association. The resolution held that abortion under suitable safeguards is "morally right and necessary" when pregnancy endangers a mother's life.

Mr. Young said the action was taken in view of "public discussion of the question and queries from church members" about the association's stand.

Amendment of the current state law to allow therapeutic abortion in early pregnancy has been endorsed by the Ven. Donald H. Lyons, archdeacon of the diocese of New Hampshire. The move had been opposed by Bishop Primeau of the Roman Catholic diocese of Manchester.

"It is with reluctance," Archdeacon Lyons said, "that we voice disagreement with the spiritual leader of a body of fellow Christians. However, we cannot agree that all abortions are immoral. When the intention is to save life and not destroy it, that is, when the operation is therapeutic rather than a means of limiting the size of families, it is moral. Indeed it is our opinion that a doctor is morally bound to perform such operations to safeguard and protect the family." [RNS]

ENGLAND

Whitby Prioress Dies

The death of 74-year-old Mother Margaret Cope, founder of the Order of the Holy Paraclete, Whitby, Yorkshire, England, removes one of the most colorful and respected people in the Church of England. An intimate friend of distinguished people, she has been said to have a "ruthless devotion to the will of God."

Her fierce energy was devoted to one single end. With a wide reputation in ecumenical circles, and a range of contacts from Roman communities in France and Canada to significant Churchmen in Sweden and in Swiss Protestant communities, she was never prepared to compromise on Catholic doctrine. [D. M.]

No Sabbatarian

Archbishop Morris of Wales has resigned his vice-presidency of the Fellowship of the Lord's Day, in Wales. He said he could not support the narrow interpretation being placed on the objects of the Fellowship. The stated objects are to proclaim and preserve the sacredness of the Lord's Day.

One of the causes of the split has been the Fellowship's fierce opposition to any Sunday sale of alcoholic beverages in Wales. [D. M.]

Just There

The Most Rev. Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, said that since his return from his recent European and Middle Eastern tours, he had received letters from many persons saying that "one result of your visits is that our local Roman Catholic people are

*Seated, left to right: Assistant Bishop Ah Mya of Rangoon, Bishop Cornwall of Borneo, Executive Officer Stephen Bayne, Bishop Hall of Hong Kong, Bishop Shearborn of Rangoon, Bishop Daly (Bishop in Korea), Assistant Bishop Aung Hla of Rangoon. Standing: Assistant Bishop Koh of Singapore and Malaya, Assistant Bishop Wong of Borneo, Bishop Ogilby of the Philippines, Bishop Chadwell (Assistant Bishop in Korea), Bishop Sansbury of Singapore and Malaya, Suffragan Bishop Cabanban of the Philippines.

much friendlier than they were yesterday."

He made the statement in a talk at a reception in Lambeth Palace given by the Anglican and Eastern Churches Association.

He summed up the main results of his tour as being "a change of climate."

"The purpose of the tours," he said, "has been gloriously fulfilled in Rome as in Istanbul and Jerusalem in the way of uninhibited, unimpaired friendship, not worked for nor created but just there. It has demonstrated the falsity of the argument that when people of different Churches worshiped or associated closely together it led to indifferentism.

"In Jerusalem there were people with terrific barriers between them who were able to quarrel bitterly about trivial things, but yet in what really mattered came together with a unity of spirit that was overwhelming." [RNS]

ARMED FORCES

The Man Counts

General George H. Decker, Army Chief of Staff, a Churchman, told a recent conference of the Department of Army Chaplains that a man cannot defend his country effectively without moral as well as physical armament.

"In the end it is the man who counts," said General Decker. "Any man with a dedicated sense of moral purpose has the will and the determination to resist oppression. But with the best equipment and weapons in the world, if he is without that sense of purpose, a man is morally disarmed."

Jesus did not live — or teach — or die — or rise from the dead, for mankind, but for each man.

General Decker, an active Episcopal layman, told the chaplains America's history is one of a "fierce national determination to overcome adversity," and that by meeting many crises with resourcefulness and discipline, America has become "a tough, highly competitive nation, and a God-fearing nation, with a reputation for integrity, hard work, and opposition to tyranny."

America now enjoys the highest standard of living in the world, he said, but he warned that "this affluent society of ours shows some indications of moral slackness and too much preoccupation with personal satisfaction and gains."

General Decker called on the chaplains to give the serviceman a new awareness of his national heritage.

"He must understand thoroughly that his is a heritage based on spiritual and ethical values," he said.

In this way, he said, foreign persons with whom American servicemen come into contact will also be strengthened in their awareness of the meaning and value of freedom. [RNS]

SOUTH AFRICA

Hopeful Sign

Archbishop de Blank of Capetown has expressed some optimism for the eventual defeat of *apartheid* (racial segregation) in the Union of South Africa.

"For the first time since I have been in Africa I see hope for the future," he said in an article in *Good Hope,* official Anglican paper. The archbishop was commenting on the conference last December which brought together a group of South African Churchmen under the auspices of the World Council of Churches, to discuss the *apartheid* question [L.C., January 1st].

The conference adopted resolutions denouncing various forms of discrimination in South Africa and insisted that nonwhite people should be given the right to participate in the government of the country.

"I am quite sure," the archbishop said, "that a new understanding has come to birth as a result of this conference. Delegates of the Dutch Reformed Churches of the Transvaal and of the Cape Province could not have been more helpful and eager to find a common ground with the other delegations."

Dr. de Blank said that delegates of the Dutch Reformed Church of Africa — the smallest of the three Dutch Reformed bodies — had been "friendly" at the conference, although they subsequently disassociated themselves from its findings.

"Anglicans have been gratified," he said, "to discover how far the delegates of the other two Dutch Reformed Churches at the conference had been prepared to go in order to increase goodwill and lessen injustice in the existing *apartheid* situation.

"It is common knowledge that the delegates of these two Churches have been under heavy fire since the conference's findings were published in the press. We honor their courage and pray for a steadfastness of purpose on their part. For the first time since I have been in this country, I see hope for the future." [RNS]

VIRGIN ISLANDS

Bishop of Their Own

The House of Bishops will be asked at September meeting in Detroit to elect a bishop for the missionary district of the Virgin Islands, it has been reported.

The Virgin Islands, which were made a part of the jurisdiction of the missionary district of Puerto Rico in 1919, have been a separate jurisdiction since 1947, under the care of Bishop Swift of Puerto Rico as bishop-in-charge.

Negotiations are under way with the British Church in the West Indies transfer of the islands of Virgin Go and Tortola to the ecclesiastical jurisd tion of the American Church. The tra fer may take place in 1962.

At the present time eight priests se parishes on the islands of St. Thomas St. Croix.

Advance in Education

Bishop Swift of the Virgin Islands announced plans for the constructio new schools and additions to exist schools. The project will include a gr school and a high school on St. Cr Island, and the building of a high sch on St. Thomas Island.

Part of the money for the project been provided by a private individual, part will come from the Church Sch Missionary Offering of 1962.

EAST AFRICA

Stones of History

St. Andrew's Cathedral, to be c structed at Mbale, Uganda, will h stones from centuries-old British ca drals built into it. The stones will be corporated in the pillars supporting cathedral's dome.

The foundation stone for the structure is expected to be laid in A by Dr. Geoffrey Francis Fisher, A bishop of Canterbury.

The stones are being sent from E land in response to an appeal by Bis Usher-Wilson, Archbishop of the Province, who will be instituted in A [R

SACRAMENTO

Action for Concern

Bishop Haden of Sacramento has joi with other religious leaders of Sacrame County in a proposal for setting u marriage counseling court in the cou A committee has been formed for purpose which includes, besides Bis Haden, a Roman Catholic bishop, president of the Sacramento Council Churches, the president of the Sac mento Ministerial Association, and Jewish rabbi.

The committee is concerned beca of an increase in divorce actions the county, which in recent years exceeded annually the number of ap cations for marriage licenses. [R

NEW HAMPSHIRE

Dartmouth Center

Work has been largely completed the construction of an Episcopal Stud Center at Dartmouth College, Hano N. H. The center was made possible b gift from the family of Halsey C. Edg

Continued on page 18

Change General Convention? Or National Council?

by the Rev. Louis B. Keiter

Rector, All Saints' Church, Portland, Oregon

The author suggests means of increasing the Church's democratic efficiency

The roster of illustrious names now aligning themselves in favor of substantial changes in the governmental system of the Church gives one pause to suggesting a word of caution. These proposals are, however, for basic constitutional changes in the truest sense of the word, though many of them may be made by canonical amendment rather than by the more elaborate methods provided for alteration of the Constitution.

The House of Deputies, as presently constituted, is admittedly a cumbersome body. One remembers, however, that democracy itself is an awkward political system, useful because it preserves a large measure of local and individual freedom and responsibility. Are some 300 laymen, with an equal number of presbyters, really too many persons to make basic policy decisions in a nationwide Church as large as ours? Will halving the number of deputies actually increase efficiency to a substantial degree? Especially in large dioceses, will there not be a tendency to create a small group of nearly professional deputies who are quite out of touch with the life of the Church in small parishes and missions? Finally, are annual Conventions necessary to efficient fiscal control and are there alternative suggestions to increase the efficiency of the House of Deputies?

One method of increasing both the efficiency and democracy of the Church's administration would be to strengthen the provinces. It is, however, already apparent that the Church is not prepared either to rationalize the geographical alignment of our existing provinces or to increase the authority of their synods. We seem to prefer continuing as, in effect, a single national province. Another method, and this I suggest needs discussion, would be to enlarge the National Council and to entrust to it a much larger measure of fiscal responsibility than that body currently has, at least on paper. By the National Council I do not, of course, mean that group of dedicated persons who serve the Church as employees of the National Council. This reference is to the elected members who theoretically are representative of the entire Church.

Yet Churchpeople do not seem to feel that the National Council is representative. This is because (1) there are not enough members to go around, and (2) the method of election is too indirect. To create a National Council of approximately 100 persons would be feasible and would bring that body much closer to parochial and diocesan life. Three of the present four meetings a year might well be administrative meetings of departments and involve only key persons. One annual meeting could be a plenary session to which might be entrusted a larger measure of budget-making and program-planning than is currently permitted. It is to be noted that 100 persons are approximately four times as many as are included in the present Committee on Program and Budget, which in effect prepares the budget for each triennium. The two Houses of Convention now make only very minor changes in the report of this hardworking Committee, unless major changes of policy are determined. Such major changes would certainly remain the prerogative of the General Convention.

The method of election of the National Council is now very indirect. Except for the eight provincial representatives, the male members are now elected in theory

Continued on page 20

What Is a Religious Movie?

by the Rev. Malcolm Boyd*

It is dangerous,

says the author,

to accept the Hollywood label

"Yeah, 'Nothing like a good biblical movie for the kiddies!"

The most religious movies I ha seen have not been explicitly re gious. They have not been labele self-consciously by smart press agents "religious" movies. But they have dea realistically, probingly, unerringly wi the human condition; they have posed th right, hard questions about the meani of life and suffering and joy; they ha jarred me, made me think, made me fe shattered some of my self-composu about life, opened up life (perhaps a other life) and let me take a deep look.

On the Waterfront was such a film. was *Room at the Top. La Strada* po sessed some of this cinematic power, did *The Great Man, Twelve Angry Me On the Beach, Hiroshima, Mon Amou Cat on a Hot Tin Roof* and *Separa Tables.*

Such films have a decided religio dimension. Frequently they point (uni tentionally) to God. If they portray li "in the raw" (whatever that means, f life generally is in the raw) and net Puritan hard-tender feelings or call spade a spade (call sex "sex," hell "hel sadness "sadness," life "life") I belie this is essentially progress.

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*Fr. Boyd expressed many of the ideas c tained in this article in an address to a meeti of the Broadcasting and Film Commission of National Council of Churches, on February 7 He is the author of three books dealing with Chr tian communication and has written an ess "The Image of Man in the Motion Picture," fo new symposium about Christianity and the c temporary arts. Fr. Boyd was chairman of l summer's Strasbourg Conference seminar on co munication [L.C., August 28, 1960].

I keep reading blanket statements at-
king the portrayal of sex and violence
films. Presumably such statements are
ended to attack those current examples
unmitigated vulgarity and mediocre
e which have falsely masqueraded as
lism. I hope that such statements do
t mean to attack the fine current ex-
ples of cinematic art which take an
en, frank look at life with integrity
d with a comprehension of the poetic
nension of realism itself. Sex and vio-
ce are vital aspects of life. Flagrant
nmercial exploitation of these aspects
life are to be opposed, as are bland,
nquilized, watered-down portrayals
ich simply do not reflect life.

We have too often stood by and wit-
sed churchly kudos being bestowed
on artistic and religious trash in the
m of bad movies, dubbed "religious"
rely because they deal with biblical
jects or sentimentally pseudo-religious
mes. Bosley Crowther of the New
rk *Times,* reviewing the recent film
ther and the King, commented: "The
utiful Bible story of Esther has been
mped into a crude costume cha-
le. . . . The best to be said for this
como . . . is that it drives one more
ke into the coffin of these synthetic
lical films."

I set down — in my second book,
rist and Celebrity Gods — certain crit-
sms of the movie *The Ten Command-
nts* which seem to apply to the typical
llywood biblical film (for example, the
re recent *Solomon and Sheba):* "The
d' of the movie is a technological
ation of man, cut down to the size of
chanical miracles. One sees and hears
t does not experience relatedness with)
fairy-story deity whose only claim to
liness is in modern cultural measure-
nt of overawing size and overpowering
ind."

The typical Hollywood biblical spec-
le has all the familiar elements of
nic-strip sex, sadism, spectacle, and
timent. *Solomon and Sheba* even man-
d to include a flamboyant bathtub
ne with Gina Lollobrigida, but the
n had a respectable cover ("after all,
a *Bible* story!"). Perhaps the major
ticism of such films is their false equa-
n of realism with literal, fundamental-
c portrayal. A literal depiction of
d's actions, as a film producer im-
nes them to be, lies somewhere be-
en sheer blasphemy and poor taste.

The London *Times* coined the wonder-
phrase "Hollywood biblical" in its
nments on a recent movie, *The Story
Ruth.* Said the *Times,* "It is a fair ex-
ple of what may perhaps be called
llywood biblical, which means that it
carefully and lavishly mounted, that
at attention has obviously been paid
details of dress and uniform, and that
s totally devoid of the least spark of
or imagination. The film is a monu-
nt of painstaking artificiality."

©1956 Paramount Pictures Corp.

A scene from Paramount's *Ten Commandments:* Holiness is measured in size and sound.

We should object not only to the Hollywood motivations underlying such films and the Hollywood treatment of such films, but also to the response which such motion pictures receive from many Churchpeople. Many people, without any questioning or research, simply accept the Hollywood label of a "religious" motion picture.

This is a very dangerous thing to do, and something we are — I am thankful to say — increasingly getting away from. People are *thinking,* more and more, about whether "religious" movies are religious or not!

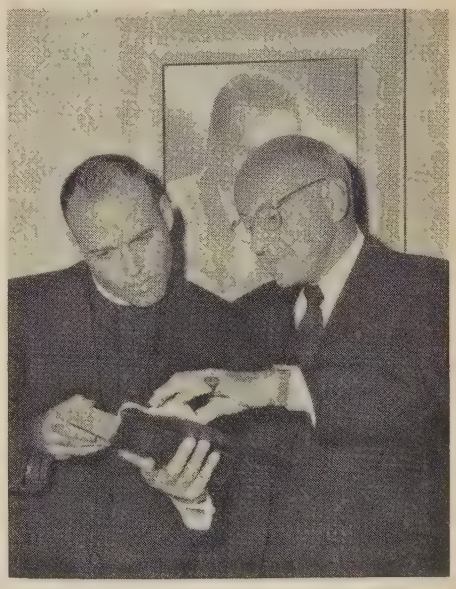
On the other hand, let us take a look at a movie which bears no "religious" label, yet possesses valid religious dimension. *On the Beach* raises ultimate questions: "What is life worth? What *is* life? Do ordinary social structures matter at a violent time of life and death? What is right or wrong, for example, about loving another person? What *is* love? What is the very purpose of life? Who am I?"

The issue of what constitutes a religious movie is of first-rate Christian importance because it is a vital part of that much broader concern which relates religion to the totality of human life. Either religion is a mere ghetto or a department of life, or else it transcends and undergirds the whole of life. This is the basic concern involved in such a question as "What is a religious movie?"

If a person can break out of a narrow definition of "religion" in regard to what constitutes a genuinely religious movie, perhaps he can avoid religious-ghetto thinking also in regard to such basic things as work, the racial problem, sex, politics, and the whole area of the arts.

It is of vital importance to correct the mass-media stereotypes which convey false or distorted religious images. Those images of religion will be carried over into the whole realm of religion and life.

The movie as an art medium, along with the theater and the novel, gives us some of the great "sermons" of our day. We can find in the exceptional movie an articulate statement about life and, therefore, from the perspective of Christian theology, a preparation for the Gospel of Jesus Christ. The religious dimension of a movie is most profound when it poetically and probingly reveals real life — the real life which Jesus Christ came into the world as God and Man to save.



Fr. Boyd and the late Cecil B. DeMille: The issue is of first-rate importance.

"Part-Time" Ministers

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

The so-called part-time ministry is a matter of some current interest in our Anglican family. It goes by a variety of names actually — some more polite than others — but what is signified usually is the training and ordination of clergymen whose livelihood is to be gained in secular employment and who will contribute their clerical services in their spare time.

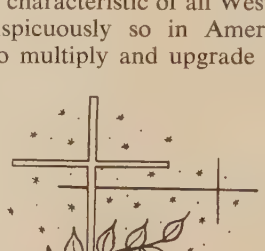
This is a development found in nearly all of our Churches. The Bishop of Hong Kong has long pioneered in the field. In England it is widely advocated. The American Church has been particularly identified with the "perpetual diaconate" (whereby business and professional men are made deacons, after training, and assist sacramentally and otherwise in their own parish churches in their spare time).

In different measure, all the experiments share in certain common hopes, and seek to meet certain common needs. Major needs are, first, for more clergymen that we have or can afford; second, for clergymen who can move more freely into the mixed frontiers of a secular culture; third, for a way to cope with the increasing number of "late vocations" — men who awaken to their true calling only after their careers and responsibilities in life have been established so firmly that they cannot easily retrace their steps. The hopes correspond to the needs: that through such a "volunteer" ministry the Church may find a greatly-needed reservoir of trained leadership for areas of special need, and equally provide a possible way into the ministry for truly dedicated laymen who are not free to follow more traditional paths.

Attitudes toward these proposals vary widely, and debate is keen. At one extreme, the American Church perhaps is the least convinced, at the moment. This may reflect the fact that the problems of the supply and financial support of the clergy are probably less acute in the United States and Canada than elsewhere in the Anglican world, and also that the "professional" self-consciousness of the clergy (indeed of the laity, too) is at its highest point there.

Through force of circumstances, the American Church (and it is not alone in this, except that its history is longest) has had to cope with the problem of self-support from the outset and has had to learn a corresponding degree of self-reliance in the support of the ministry. Thus it has been easier for that Church (and others like it) to move ahead through the economic and social revolution of recent times, and maintain its ministry in a rough parity with the rest of its society's skills.

Interrelated with this has been the development of a fairly sharp "professional" sense in America. The specializing which has been characteristic of all Western life, and conspicuously so in America, has tended to multiply and upgrade all skills



— to dignify them as "professions" and endow them with a mystique of their own, a language, a reserved area, a watchful defensiveness against unauthorized intruders, and all the other paraphernalia of occupational self-consciousness. The ministry has been affected by this significantly, for good and for ill. A good effect has been the sharpening of American theological education, particularly in the elements of pastoral techniques. A bad effect has been to underline the distinction between the clergy and laity, and the sacred and the secular, and so to develop a clerical self-consciousness and pomposity and, perhaps even more, to encourage a false, professional veneration, an unjustified abjectness in the minds of the laity. (I will hear from several customers on that last remark, I think.)

At the other extreme might be placed the Church of England, which has h the advantages (such as they are) of largely-endowed clergy, which has gen ally frowned on over-specialized tra ing, which has now to cope for the fi time in a good many centuries with t problem of the support of the clergy, a which is wrestling with an insufficient su ply of both men and money. I have ov simplified the picture of both Church of course, to indicate certain broad diff ences in situation, and to help expl why an English Churchman views w equanimity the same proposal that American cousin views with alarm. Arg ments and tensions exist, but there h been surprisingly little direct and full d logue. Rather it has been a case of co versation between bishops as they lef meeting, or parsons waiting for the me ing to begin, or laymen having cof after a long evening with a diffic budget.

Let me suggest a theme or two dialogue. There is a need, everywhe for more clergy than we have or c afford. How much is this due to (a) fau stewardship, (b) a cockeyed sense values which discourages vocations am young men, (c) a false gentility which gards the priesthood as a life for gent men who are miraculously spared a need for a visible means of suppo (d) a lack of expectancy that the life a work of a priest amount to very mu anyway? There are other thoughts, t My point is that, until we have tackled basic problem of vocation itself, we not justified in running to a volunt ministry as the only solution to our plig We had better find out why the minis is not more important than it is, eith to the young men who may be called it or the men and women who ought pay what it costs, before we give up fight by seeming to say that it isn't a ve important job anyway, and it can be do in humanity's spare time.

This sounds as if I were opposed to "part-time" ministry. Indeed, I am n What worries me is not that we have but that we have it for the wrong reaso There are good reasons for it, go enough to justify a lot more radical perimentation than any of us has tried. And we shall never have de dialogue about it until we get below superficial and often selfish reasons often put forward in defense of it. Th is a need for a volunteer, part-time, an ymous, unprofessional element in clergy. But that need is only uncover when one first asks why we do not ha more priests, why we do not supp them, why it is not a vocation that attra young men in generous numbers.

There is a need to find a way for ol men to enter the sacred ministry, ev though the full, lifetime, professio ministry is impossible for them. And in the clergy — well, let me say I — ne

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EDITORIALS

Out Of This World

Three men have just been named as candidates for the unique position of being the first man in space. Picked from the carefully-trained, seven-man team of "Astronauts," either Alan Shepard, John Glenn, or Virgil Grissom is expected to be a passenger on a space flight not long after Lent is over.

One of these men will be the first to leave his own world for the mystery that lies outside it — and yet he will be only one of a long and numberless line of men and women who have, throughout the history of the race, left their safe, known worlds for the unknown that lies beyond.

Psychologists have had much to say about the human urge for security. They seem to have forgotten the equally compelling human urge for adventure. Of the two, it is the latter that seems most peculiarly human, and with good reason — with theological reason. For while man is of the earth, earthy, he is yet born with an inner knowledge that he is a stranger upon earth. And the most solid home he can ever make of his world never seems to be more than a temporary camp. The more he clings to the apron strings of his mother earth, the more he realizes his own transience. The more he learns of the secrets of the world he inhabits, the more he is pointed outside of it. The more he seeks certainty, the more he is confronted with mystery. And always he is led by the desire for that which he has never found.

Man is the creature of the restless heart, and this restlessness is manifest in strange and often perverted ways. But the restlessness is the result of the fact that he is, in essence, a traveler, a colonist, and he is never quite at home in the only home he has ever known.

Within the same heart there exists the pull toward self-preservation, toward safety, toward comfort, and the pull toward danger, toward excitement, toward drama. But the paradox is resolved in the Christian understanding of man. The anxiety and the boredom stem from the same cause. The search for security is the longing for the unchanging God; the search for adventure is the yearning for that which is glorious, mighty, majestic, worthy of adoration — in short, for God.

Does it seem strange that there are men who are willing to risk their lives for the increase of human knowledge? It shouldn't, for men have been doing that since before recorded history. Does it seem strange that men are willing to risk their lives for the sake of curiosity, or adventure, or fame? There is really nothing new about this. Survival has never been enough to satisfy this strange creature, man. Men have turned their backs on security and safety for thousands of reasons — those who have done it knowingly for God's sake, we call saints. But the magnetic pull of the love of God plays its part in it all, even in the tawdriest adventures, the shabbiest excursions into the unknown.

There is a lesson for the Church in all this. Too often the Church has presented the Christian commitment merely as a means of achieving peace and comfort, as a source of solace in time of need. It is these things, and it must be these things, in a world where grief and terror and suffering can knock on any door at any moment. But the human spirit needs more than these, and Christianity is more than these. Men have not been willing to be burned and flayed and exiled for the security their faith gave them. Christianity is the manifestation within the world of the power and the glory that lie beyond this world, and countless men and women have found the world well lost for the sake of it. They have found under the banner of the Cross the most glorious, transcendent, sublime *adventure* that can be found in existence.

The Church is no institution for the dispensing of emotional aspirin tablets or psychic Band-Aids; it is a Body, as C. S. Lewis has put it, in *Screwtape Letters,* "terrible as an army with banners." And in every tired little mission, in every busy-busy big city parish, for all its mundane concerns and this-worldly limitations, you can find a glimpse of the glory that all men unknowingly seek.

Do you feel a sneaking little nudge of envy for the first man who will ride a rocket out of this world? Walk in your parish church, get down on your knees, and say, "Here am I, send me." You'll get your adventure — though your neighbors probably won't notice it. Your directions will come from beyond this world, and yet from Him who is closer than hands and feet. Leaving the world behind is exactly what Christians are commanded to do, but they have to do it in terms of their use of this world. And turning their backs on the world means loving their neighbors in it. And the further they go from the world, the closer they are to home.

Being a Christian, like being an Astronaut, involves discipline and hard training. That is what Lent is really meant to be for.

Weigh No Scant Measure

I would not weigh scant measure of love, nor count
Its grains of gold to mete out, one by one,
Reluctant fingers cupped lest small amount
Slip through beyond a miserly duty done.
I would not choose this one, or that, to be
More worthy than another, but from my heart
Would pour alike upon humanity
Abundant love, denying none a part,
Thus I would follow Nature's law that's found
In giving: Music in the thrush's throat
Is not a song until, released in sound,
It spills a gift with every golden note.

Weigh no scant measure, hoarded love is loss,
And all its shining splendor naught but dross.

NELLIE I. HORKAN
(From *The Awakening,*
by permission of Dorrance & Co., 1957)

Continued from page 12

ton, to St. Thomas' Church in Hanover.

The center will provide Dartmouth students opportunities for daily worship, study, counseling, and fellowship. The building was designed by a St. Thomas' parishioner, Frank J. Barrett, and will include a chapel, sacristry, lounge, kitchen, study-library, office, recreation room, and an apartment for a resident chaplain. St. Christopher's Chapel will be furnished largely through a fund established in memory of the late Dr. Rolf C. Syvertsen, dean of the medical school and for many years clerk of St. Thomas' parish. The tabernacle is to be given in memory of the late Rev. Alan Whittemore, O.H.C., who conducted the first retreats for Dartmouth students at Holy Cross Monastery.

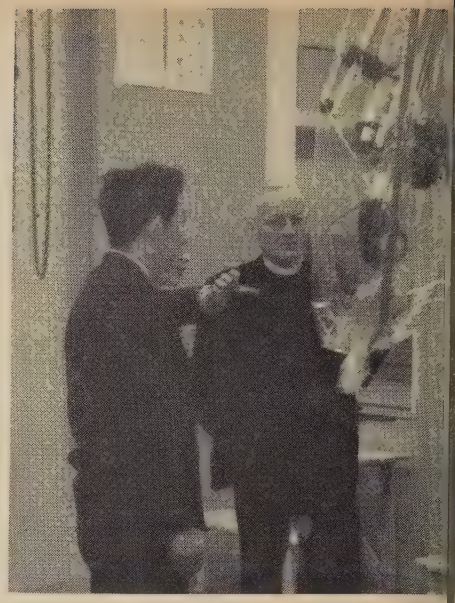
Funds are being sought for an endowment fund to aid the parish in supporting the work of the chaplain.

JAPAN

Anglican Atomics

The Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, had a chance to see what an Anglican atomic reactor looks like when he visited Japan in mid-February.

The reactor was the one given by the American Church, and installed at St. Paul's University, Tokyo. Bishop Bayne visited the university on February 14th. The next day, after celebrating the Holy Communion at St. Alban's Church, Tokyo, the bishop breakfasted and talked with about 20 Anglican missionaries stationed in Tokyo. In the afternoon he spoke to a special meeting of the clergy of the diocese of Tokyo, and stressed that, as Executive Officer, he was employed by all the families in the Anglican Communion, including the Nippon Seikokai. His talk was translated into Japanese by the Rev. Hikaru Yanagihara.



Bishop Bayne (right) inspects a remote-contr unit at St. Paul's: A reactor in the family.

FOR THE RECORD

A Beecham Binge

by Charles Roe

The arts have bred their fair share of the world's characters, and possibly none has contributed better eccentrics than music. Miles of copy have been written about the odd-balls of music and their sometimes weird goings-on, most of them embroidered if not downright apocryphal. In all honesty most of the fine musicians I have known have been sincere, hard-working men and women dedicated to their art and if they have their peculiarities and foibles — "well, sometimes I have my doubts about thee."

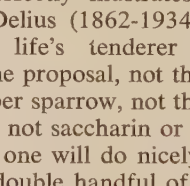
Apart from the tempestuous Maria Callas, who really can sing, no other musician of our time keeps the wheels whizzing like the redoubtable Sir Thomas Beecham, Bart., who really can conduct.

In common with most artists, Beecham is controversial, sometimes explosively so. I admire him greatly because he has dedicated his awesome talent and his money to furthering the cause of fine music. Few have contributed more, and we would indeed be the poorer had he decided on another career.

So, courtesy Capitol Records, we have a big batch of Beecham this time. At the outset let me say that Capitol has served up an inviting dish of sound.

In my catalog, Beecham rates a top spot if for nothing else than his being first to record the enchanting music of Delius. (And a "pish" and a "tosh" for those who sneer at the "romanticists.")

The bellicose baronet is never better or less bellicose than when he is knee-deep in Delius. **"Music of Delius"** (EMI-Cap. G-7116) perfectly illustrates the point. Frederick Delius (1862-1934) composed music for life's tenderer crises: no "storms"; the proposal, not the first quarrel; the vesper sparrow, not the crow. Yet his music is not saccharin or syrupy. An album (this one will do nicely) of Delius is worth a double handful of Miltown at a fraction of the cost. Try it after a tough day at the office or with the kids. If you



have not yet discovered the gentle music of Delius this is a superb introduction.

This is only one of a long series of records Beecham has given us of Delius' works. My own collection dates back more than a quarter century to when Columbia released the Gold Label Delius Society Album No. 290, with Beecham and the old London Philharmonic.

Hollywood was quick to catch on, and they proceeded to steal him blind (as Tinpan Alley did Tschaikovsky) for the beautiful orchestral and vocal effects which are a sort of trade mark of Delius.

Beecham is nothing if not versatil To prove it consider next the **Beethove C Major Mass,** Op. 86 (EMI-Ca G-7168). It is beautifully performed, th choir and soloists all fine. My sole o jection might be that this Mass is litur cal and meant to be used. On this r cording the too carefully controlled stud conditions could have stood the "chur sound" treatment with advantage. Neve theless, this still stands as one of th finest performances of this work — an truly magnificent Beecham.

The next I mention solely as go Beecham — or if you happen to li Josef Haydn's setting for James Thom son's epic poem **"The Seasons,"** you dra a bonus here. Capitol has packaged th complete work most attractively (EM Cap. GCR-7184).

Up to this point Sir Thomas has use his own superb Royal Philharmonic O chestra and the Beecham Choral Societ In Cesar Franck's **D Minor Symphon** (EMI-Cap. G-7157), he proves he ca make other orchestras talk his languag He uses the Orchestre National de Radiodifussion Francaise (French Natio al Radio Orchestra) to produce what like to call the traditional Beecham soun precise and incisive.

The work itself is too well-known need description except to point out th the "good grey man of the organ lof did a somewhat better than a pedestri piece which has long outlived its critic bitterest diatribes. Beecham in this r cording does no disservice to Franck.

All this is to belabor the point th talent is where you find it, whether t saloons of London's Mayfair or Broo lyn's Sand Street. The name need n be spelled with umlauts or cedillas or en in *-ski* — and Beecham was good lon before he achieved knighthood.

LETTERS

Continued from page 2

seem to be back in the comfortable atmos-here of Trollope's Archdeacon Grantly.

I must confess to my shame that along ith most of our Churchpeople I have not own courage on the racial problem. I ave not even shown simple Christian char-y.

And so we need to be prodded and hallenged. But we certainly won't be pushed head when the Church periodicals, to which e look for leadership, speak in this vein.

(Rev.) NEIL R. JORDAHL
Rector, St. Peter's Church

aris, Ky.

• • •

While agreeing for the most part with our editorial, "Temptation to Relevance" L.C., February 12th], I would like to take xception with the statement, "It seems that e major Christian Communions follow ong far behind the secular associations and overnment in discerning the new duties at are taught by new occasions." What akes you suppose that the secular associa-ons and government are not made up of hristians carrying out the things they arned in church or in conference with eir spiritual pastors? Time and again your ublication and others stress the theme of e Christian layman carrying his Chris-anity into the market place. Why do you sume a 100% failure?

By implication your editorial seems to easure the Church's success in terms of e number of lines of direct publicity. May represent the viewpoint here that it is most a confession of failure when the hurch must "take a stand" in the public lations sense of that term. It seems to me at the leadership of the Church under ormal circumstances is better accomplished y and through the laity in their various apacities in "secular organizations" and overnment."

As one who has grown infinitely tired of e type of breast-beating that downgrades r Church, both in its own eyes and the es of others, may I suggest that the emptation to relevance" of which you eak should be recognized rather as a mptation to publicity only. If you accept at thought you will not have to say that r Lord on occasion "chose the line of relevance."

MARIAN PARKER
(Mrs. Jack D.)

eerfield, Ill.

• • •

Your editorial, "Temptation to Relevance," February 12th appears to join company ith others stressing that the Church adopt position of "hands off" toward "touchy" ocial attitudes.

One cannot help but note that while the ws of racial purity forbid intermarriage, ere is no law against intermingling, as itness the change in physical appearance Negro Americans. Wherever members of e "superior" race have found themselves, ey have intermingled with the local nferior" populaces of the world. This ould necessarily imply that there are no atural, God-given, physical restrictions or mitations between the so-called "inferior" ark) races and "superior" (white) race.

This being true, visibly and historically documented, the motivation behind laws forbidding intermarriage loom as purely social. These laws are man-made, man-inspired, and offer tangible proof of man's arrogance and vanity.

If one were to carry the doctrine of "inferior" and "superior" to its full social implications, then there also should be laws forbidding alcoholics, drug addicts, criminals, gamblers, prostitutes, spend-thrifts, and sexual perverts from marrying. The destructive forces of persons in these categories create far more havoc, with greater social implications, than the union between persons of different color.

If God has given man freedom of choice, then surely the right to choose a mate is basic. Therefore, how can the Church support a law which so flagrantly infringes upon a basic human freedom? It would indeed be heartening if the Episcopal Church would endorse the principle that marriage is a mutual agreement between individuals — not between races.

LOIS DOYLE DUMMETT
(Mrs. Clifton O.)
Housewife

Tuskegee, Ala.

Presenting the Case

I hope that Mr. Glauber's unfortunate review of Fr. Simcox's new book, *An Approach to the Episcopal Church,* will not discourage the parish clergy from making full use of this splendid introduction to Anglicanism. The book has already been of considerable help to me in presenting the case for the Episcopal Church to interested adults.

(Rev.) FREDERICK HILL
Assistant Minister
St. James' Church

New York, N. Y.

Intinction

No doubt, social customs have gone through drastic changes in recent years, but every time I go into a church and read in its bulletin that, if one prefers, he can take the Lord's Body in his hand and dunk it

into a silver chalice filled with His Blood, that "it is perfectly good form in our parish," a strange feeling of revolt comes over me. How could any one be so slipshod and shabby about such a sacred and glorious act of eating and drinking the Body and Blood of our Lord? They tell us it is to protect us against germs.

Has anyone given up kissing, even in midwinter, when viruses are supposed to abound? These are thoughts that the hierarchy might do well to meditate upon.

ANN MORRISON

New York, N. Y.

Difficult Move

When we moved from Oak Ridge five years ago, leaving St. Stephen's Parish (of which your recent article is so eloquent), [L.C., February 12th] was one of the hardest things for us. It was here that we became active once more in the Church, that our two daughters were baptized and that our son had his first Holy Communion after Confirmation there, and we helped build the lovely church building which now enhances the city. If we have made any Christian witness during the past 11 years, it is because of the grace we received in this devoted parish, through which we have learned to know and love God more fully.

DORIS B. MACKINTOSH
(Mrs. Alexander D.)

Weston, Mass.

Letterhead or Commission

In reference to the editor's note in the issue of February 19th (the usage for the Presiding Bishop to be "Right Reverend" or "Most Reverend"):

This is easily settled by calling the Presiding Bishop's secretary and asking what is printed on his official stationery. I am led to believe that it is "Right Reverend." To continue to try to foist on him another style (which is not consistent with his powers or rank) is not only incorrect but in bad taste.

This also finds a kind of parallel in those people who insist on calling parish priests "Father," when they choose otherwise.

We may well need an archbishop, or several, but we are not going to get this by this method!

DAVID PIZARRO, A.A.G.O.
Organist and choirmaster
St. Philip's Church

Durham, N. C.

• • •

In the issue of February 19th, a reader raises the question of using the term "the Most Reverend" for the Presiding Bishop. In your note, you refer to unofficial publications which use it.

On page 23 of the current *Book of Offices,* compiled by the Standing Liturgical Commission and commended for use by the General Convention, the Presiding Bishop is addressed as *"Most* Reverend Father in God."

This is in the third edition (1960) of this book; in the second edition (1940) this same usage was found on page 20. The italics would seem to be to provide for substituting "Right" if the institutor be a bishop other than the Presiding Bishop, or for using only "Reverend" if the institutor be a priest, as allowed by the first rubric in the service, which is the Installation of a Bishop.

(Rev.) RAYMOND L. HOLLY
Rector, St. Chad's Church

Loves Park, Ill.

Commendation

I wish to commend the suggestions made at All Saints' Cathedral, Milwaukee, for insuring Christian burial [L.C., February 12th]. The tendency generally throughout the country, and noticeably among Churchmen, to hold services in funeral parlors is alarming. Expensive caskets, metal or rare hardwoods, waterproof and air-tight vaults are not in keeping with Christian concepts of the body after death.

One of the encouraging aspects of Christian funerals in these parts in recent years is the growing tendency to make memorials to Church and charitable institutions in lieu of flowers.

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PERSPECTIVES

Continued from page 16

to learn humility about my own professional self-consciousness in this respect. The Reformation, for all its healthy skepticism about priestcraft, failed to do anything very radical about clericalism. This is probably because the Reformation was so largely in the hands of clergymen, which was a pity. But, be that as it may, the fact is that clericalism persisted (in somewhat more antiseptic forms) in the post-Reformation Church, and persists (one has only to ponder the annoying medieval distinction, in the Prayer for the Whole State of Christ's Church, between what is expected of the clergy and of the laity, to get a whiff of the clericalism I mean).

There is nobody stuffier than a parson who is acutely conscious of the privileges of his order, of his monopoly on theological learning, liturgical authority, general sanctity, and so on. And the worst of it is that the laity so often believe in all this nonsense, and put us on pedestals, and feel the only way a man can serve God is by being ordained.

It is the down-grading of the laity — this secularizing of the layman's ministry — which plays so large and hateful a part in our thoughts about the ministry as a whole.

Again I say, I am completely in favor of any way which will let more men, older men, fulfill a true priestly vocation at any time, under any circumstances. The "part-time" ministry is a way for this to happen. But no man can make a fair choice about ordination until he has had a true look at the holiness of being a layman. This is precisely what is so difficult in a clericalized and professionalized Church. (And I repeat, the "professionalizing" is as often the work of the laity as of the clergy.)

There is no single, simple, clear issue about the "part-time" ministry. It is a most complex question, involving many issues: stewardship; the use of ordained men in non-parochial ministries; the need for a new estimate of the ministry of the laity; the place of anonymous, crypto-priests in some missionary frontiers; the task of rescuing the work of a deacon from the silly, vestigial, liturgical excuse it now enjoys and restoring to it something of the sense of the service of God's people it once had; the urgent duty to regain a true sense of the partnership of clergy and laity; the clear call to a restatement of the true dignity and depth of any ministry.

We must talk of these things if we are to be saved from dealing with the sacred ministry as if it were a gimmick to save us from our own selfishness and if we are to restore to the whole of God's service the soberness and beauty our Lord has once for all revealed to us in His supreme priesthood.

GENERAL CONVENTION

Continued from page 13

by the General Convention, which i practice entrusts this responsibility to a other hard-working Committee and a cepts its report *nem con.* If all of th members of an enlarged and more r spónsible National Council were chose by provincial synods, these meetin would be anything but the routine affai many of them are at present. Altern tively, a method might be evolved for th still more direct election of Council men bers by diocesan conventions. We shoul have a National Council much more r sponsive to a local electorate. The pre ent system leads too often, and unjustl to suspicion of actions which seem alwa to come from the top down.

As to the efficiency of the House Deputies, there are ways to avoid the l of the first several days. Let each dep receive in advance a booklet containi a roster of the House, a list of Commit assignments, the rules of order, and an e planation of customary procedure. Mo of this material must in any case be pr pared in advance. Why continue the my that Committee assignments are made the incoming President of the Hous Eliminate the roll call. Registration wi the secretary should suffice. Eliminate dreary reading of Committee assignmen Changes in membership and Commit changes could be announced by a dai mimeographed bulletin, thus dispens with the daily oral report of the Comm tee on Elections. Include in this bulleti the fascinating "Report Number On of each standing Committee, which simp states that it has met and organized the election of a chairman and secreta In the calling for reports of Committee there might be read only the names those which have indicated their desi to make such reports. Must we have daily and public certification of the mi utes?

Joint sessions in recent Convention have become too many, too discursive, an too manifestly defensive of points of vie already well known. Instead of some these (and certainly instead of the hal bale of badly mimeographed materi each deputy received in advance of th Convention at Miami Beach) may we n have a competently edited, well print and illustrated book to contain much this material? This would be expensiv but so is the time of the Convention an more of us would do our homework a vote intelligently.

None of this is to say that changes i the structure of the General Conventio should not be made. Some are probab necessary to meet a changing social sit ation. Let us, however, be reasonab sure that changes will accomplish the high purposes and lose as few as possib of those values which the present situ tion so obviously enshrines.

PEOPLE and places

Appointments Accepted

The Rev. **Allan R. Chalfant**, formerly assistant **All Saints' Church, Pasadena, Calif.**, is now tor of **St. Alban's Church, Arcata, Calif.**

The Rev. **Robert S. Hayden**, formerly canon stor of **Grace and Holy Trinity Cathedral, Kan- City, Mo.**, will on March 6 become rector of **Bartholomew's Church, Nashville, Tenn.** Ad- ss: 4719 Granny White Pike, Nashville 4.

While at the cathedral, Canon Hayden was active the Urban League and community councils. also helped establish a "Teen Town" at the hedral for young people of a somewhat de- ssed neighborhood.

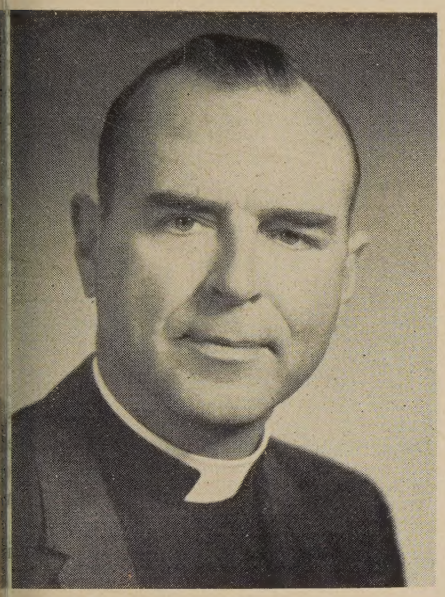
The Rev. **John M. Mills**, formerly vicar of **Jude's Church, Miami, Fla.**, is now in the cese of **Nassau.**

The Rev. **Rudolph L. Ranieri, Jr.**, formerly vicar **the Church of Christ the King, Fort Worth,** xas, is now locum tenens at **Holy Trinity urch, Bonham Texas.**

The Rev. **Albert C. Rountree, Jr.**, formerly cu- e at **Christ Church Cathedral, Indianapolis, Ind.**, l on March 15 become vicar of **St. Mary's urch, Mesquite, Texas.**

The Rev. **Thomas Carson Schmidt**, formerly istant at **St. James' Church, New London,** an., will be rector of **St. Andrew's Church, ngmeadow, Mass.**

The Rev. **James L. B. Williams**, formerly rector



The Rev. Mr. Williams
Abroad in many capacities.

Grace Church, Muskogee, Okla., is now rector **Bethesda by the Sea, Palm Beach, Fla.**

The Rev. Mr. Williams, who is on the board managers of the Overseas Mission Society, has nt time abroad in many different capacities — a student, exchange preacher, naval officer, l retreat conductor.

Resignations

The Rev. Dr. **Tage Teisen**, formerly rector of hesda **by the Sea, Palm Beach, Fla.**, has re- d.

Changes of Address

The Rev. **Charles R. Dibble**, who recently re- ned as rector of St. Gregory's Church, Muske- n, Mich., may now be addressed at 1804 Oak- d Dr., Kalamazoo, Mich. He is working on a duate degree at Western Michigan University l will remain in Kalamazoo until June, 1962. er that time he will join the staff of Howe itary School, Howe, Ind., working in an ad- nistrative capacity.

The Rev. Dr. **Louis Hallgring**, priest of the diocese of Newark, formerly addressed in New York City, may now be addressed at 111 State St., Brooklyn, N. Y.

The Rev. **Roy J. Riblet**, retired priest of the diocese of Newark, has moved in Toms River, N. J., from Garfield Ave., to 225 Fisher Blvd., Bay Shore, Toms River.

Ordinations

Priests

Michigan — On February 2, the Rev. **Henry Fukui**, assistant minister, All Saints', East Lansing.

New Mexico and Southwest Texas — On December 23, the Rev. **George Udell**; on January 6, the Rev. **Richard D. Asdel.**

Tennessee — On January 24, the Rev. **Benjamin H. Shawhan, Jr.**, vicar, Trinity Church, Mason; January 25, the Rev. **John P. Davis**, vicar, Church of Our Saviour, Gallatin; January 26, the Rev. **Robert E. Craig**, vicar, Church of the Messiah, Pulaski, Tenn.; February 2, the Rev. **Donald M. Williamson**, vicar, St. Columba's, Bristol; February 3, the Rev. **George J. Kuhnert**, vicar, Trinity Church, Gatlinburg; February 7, the Rev. **William L. Sharkey**, vicar, Christ Church, Tracy City; and February 8, the Rev. **Benjamin F. Binkley**, vicar, Trinity Church, Winchester.

West Texas — On January 19, the Rev. **Carl E. Jennings**, curate, St. Mark's Church, San Antonio. On January 25, the Rev. **Ronald W. Spangenberg**, priest in charge, Church of Ascension, Refugio; and the Rev. **Clifford S. Waller.** On January 29, the Rev. **James R. Copeland**, rector, All Saints', San Benito, in charge of St. Andrew's, Port Isabel

Western Massachusetts — On February 2, the Rev. **Allan M. Wright**, assistant, Church of Atonement, Westfield.

Deacons

Rochester — On February 4, **David R. Carter**, curate, Christ Church, Corning, N. Y.

Diocesan Positions

The Very Rev. **Sam B. Hulsey**, rector of St. John's Church, Corsicana, Texas, is now also dean of the southern deanery of the **diocese of Dallas.**

The Very Rev. **Stanley B. Smith**, rector of St. Margaret's Church, Hazel Park, Mich., is now also dean of the Oakland convocation of the **diocese of Michigan.**

Degrees Conferred

The Rt. Rev. **Richard S. Emrich**, Bishop of Michigan, recently received the honorary degree of Doctor of Laws from **Wayne State University**, Detroit.

Other Changes

His 25th anniversary as rector of Palmer Memorial Church, Houston, was recently celebrated by the Rev. **Stanley L. Smith.** A portrait painted by J. Anthony Wills was presented to him at a parish dinner.

Births

The Rev. **Alston Chace** and Mrs. Chace, of Christ Church, Fitchburg, Mass., announced the birth of a daughter, Carey Anne, on January 26.

The Rev. **James S. Petty** and Mrs. Petty, of Pine Grove and Ingham, Va., announced the birth of their first child, Stanley Lowell, on January 30.

The Rev. **Congreve H. Quinby** and Mrs. Quinby, of St. Joseph's Church, Buena Park, Calif., announced the birth of their second daughter, Carol Louise, on January 14.

The Rev. **James D. Warner** and Mrs. Warner, of St. James' Church, Wichita, Kan., announced the birth of a son, James Philip, on December 16. The new baby has three brothers and two sisters.

The Very Rev. **John J. Weaver** and Mrs. Weaver, of the Cathedral Church of St. Paul, Detroit, announced the birth of their fourth child and fourth daughter, Linda McNelly, on February 5.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. **Samuel Flagler Burhans**, retired priest of the diocese of Central New York, died on January 14th, at the age of 82.

Mr. Burhans was born in Philadelphia, N. Y., in 1878. He studied at the General Theological Seminary and at Columbia University. He held the degree of Bachelor of Theology.

He was ordained to the priesthood in 1918, and served as rector of St. Thomas' Church, Hamilton, N. Y., from 1919 until his retirement in 1951. Since his retirement, he had been serving as a supply priest in the diocese.

Mr. Burhans is survived by his wife, Mabel Winnifred Trolan Burhans.

The Rev. **Edward Welles Burleson**, retired priest of the missionary district of Spokane since 1930, died in Walla Walla, Wash., on February 10th, at the age of 89.

Fr. Burleson, son of the late Rev. Solomon S. Burleson, was the brother of three priests, all deceased, and one bishop, the late Rt. Rev. Hugh Latimer Burleson. One of his sons, the Rev. Theodore Mann Burleson, now deceased, also entered the ministry.

Fr. Burleson was born in Blue Earth City, Minn., in 1872. He was graduated from Hobart College in 1895, receiving the degree of Master of Arts in 1898, and studied at the General Theological Seminary. He was ordained to the priesthood in 1899. He served as an instructor at West Texas Military Academy, and assistant rector of St. Paul's Church, San Antonio, Texas, in 1898 and 1899 (one of his students at the academy was Gen. Douglas MacArthur). He was a missionary in various parts of North Dakota from 1899 until 1912, when he became a missionary in the northern portion of Idaho. He was vicar of the Church of the Holy Trinity, Palouse, Wash., from 1919 until 1929. He was a deputy to General Convention in 1907.

Fr. Burleson is survived by a sister, Mrs. C. E. Kelsey, 90; three sons, Edward W. Burleson, Kenneth P. Burleson, Allan W. Burleson; and by five grandchildren and four great-grandchildren.

The Rev. **Ralph Henry Hayden**, rector emeritus of St. Saviour's Church, Bar Harbor, Maine, died in California, on January 2d, at the age of 72.

Fr. Hayden was born in Concord, N. H. He was graduated from Bishop's University in 1910, and received the degree of Master of Arts from that university in 1921. He studied at the General Theological Seminary, and was ordained to the priesthood in 1914. He was rector of St. Mark's Church, Groveton, N. H., in 1913 and 1914, was curate at Grace Church, Newark, N. J., from 1914 until 1916, and was curate of St. Agnes' Chapel, Trinity Parish, New York City, in 1916 and 1917. From 1917 until 1919 he was a YMCA worker at Camp Devens, Mass., and in France. He served as rector of St. Thomas' Church, Camden, Maine, from 1919 until 1933, during the last four years of which he was editor of the *North East*, published by the diocese of Maine. From 1933 until 1949 he was rector of St. Stephen's Church, Pittsfield, Mass. From 1944 until 1949 he was an honorary canon of Christ Cathedral, Springfield, Mass., and in 1949 he was appointed canon missioner for the diocese of Maine.

He was a deputy to General Convention six times between 1931 and 1952, and served as a member, and later as president, of the standing committee of the diocese of Western Massachusetts.

The Rev. **Constant Williams Southworth**, priest-in-charge of the Irwin Valley missions in the diocese of Pittsburgh, and son of the Rev. George S. Southworth, died in Pittsburgh, Pa., on February 9th. He was 50 years old.

He studied at Kenyon College, Butler University, and Seabury-Western Theological Seminary, and held the B.S., M.A., and B.D. degrees. He was ordained to the priesthood in 1937.

Mr. Southworth was lay vicar of Grace Church, Lenox, Ill., in 1935 and 1936, and was vicar of several churches in the diocese of Northern Michigan in 1936 and 1937. He was priest-in-charge of St. Alban's Church, Manistique, St. Paul's Church, Nahma, and Trinity Church, Gladstone, Mich., from 1937 until 1939. In 1939 and 1940 he was priest-in-charge of Trinity Church, Lawrenceburg, and Trinity Church, Connersville, Ind. He served as rector of St. Stephen's Church, and as chaplain to the House of the Good Shepherd, Utica, N. Y., from 1940 until 1945; was assistant rector at St. John's Church, Larchmont, N. Y., from 1945 until 1948; and was rector of All Saints' Church, Briarcliff Manor, N. Y., from 1948 until 1952. He served as assistant at Calvary Church, Pittsburgh, Pa., from 1956 until 1958. Since 1958 he had been active in urban-industrial church work under the National Council's Department of Christian Social Relations.

Mr. Southworth is survived by his wife, Ruth M. Buehler Southworth, a son, David R. Southworth, a daughter, Nancy Southworth, his father, the Rev. George S. Southworth of Tangerine, Fla., and two brothers and a sister.

The Rev. **William Whittle**, retired priest of the diocese of Milwaukee, died in Oconomowoc, Wis., on January 19th, at the age of 84.

Fr. Whittle was born in England, and studied at the Seabury Seminary, Faribault, Minn. He was ordained to the priesthood in 1920. Between 1916 and 1927 he served the Church in the dioceses of New Hampshire, Kansas, Iowa, and Louisiana, and in 1927 and 1928 he was rector of St. James' Church, Vincennes, Ind. He served as locum tenens at St. James' Church, Sault Ste. Marie, Mich., in 1928 and 1929. From 1929 until 1934 he was a missionary in York, Neb. He was rector of St. Paul's Church, Ashippun, Wis., from 1934 until 1938 and again from 1941 until his retirement in 1950. From 1938 until 1941 he was priest-in-charge of St. Mark's Church, Beaver Dam, Wis.

Fr. Whittle is survived by a daughter.

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ATTRACTIVE Cathedral Cookbook, 300 Pages, $2.25. Mrs. Jonathan Sherman, 120 Cherry Valley Road, Garden City, New York.

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PRIEST, recently ordained. Former Lutheran Church executive. Forty-four, married, family. Seeks school, college chaplaincy or parish. Native Midwesterner; has taught government at eastern university; lived, traveled extensively abroad. Wants to "put down his roots" for minimum of five years. Prayer Book Churchman. Speaks French, German, Portuguese, Spanish. Enjoys full support of Bishop. Available about April 15th. Reply Box C-529.*

CALIFORNIA SUPPLY WANTED, month of July in exchange for rectory. Prefer beach area. Reply: Rev. James Peters, 2526 Gentry, Wichita, Kansas.

PRIEST ADMINISTRATOR — Inquiry solicited from institution desiring fully Christian administration. Reply Box C-537.*

PRIEST welcomes challenging parish growth opportunity. Three parish success record. Comprehensive churchman, vital preacher. Reply Box S-533.*

ASSOCIATE RECTOR or Assistant; older, experienced priest; broad churchman. Reply Box T-530.*

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RELIGIOUS COMMUNITIES

ALL SAINTS SISTERS — At the Convent: Visitors, Quiet Days and Retreats as requested. St. Gabriel's Convalescent Home for Children. 2016 Race St., Philadelphia 3. St. Anna's for Aged Women. Novitiate at the Convent. For information: The Reverend Mother Superior, All Saints Convent, Catonsville 28, Md.

COMMUNITY OF ST. JOHN BAPTIST — Visitors welcomed at the Convent; Pilgrimages, Retreats, Rest. St. John Baptist School, college preparatory, girls grades 8-12. Box 56, Mendham, N. J. Parish Work — St. Luke's Chapel: St. John Baptist House, 90 Barrow Street, New York 14, N. Y. Grace Church (VanVorst): St. Christopher's House, 278 Second Street, Jersey City 2, N. J. Novitiate at the Convent. For information: The Reverend Mother Superior, Convent St. John Baptist, P.O. Box 342, Mendham, N. J.

THE SOCIETY OF ST. PAUL — Operates St. Jude's Nursing Home, St. Luke's elementary school, St. Paul's Press, and St. Paul's Retreat House, and is also involved in work for South West Africa and Jordan. Send a gift or write for information to the Father Rector, P.O. Box 446, Gresham, Ore. An active Order primarily for Lay Brothers. Inquiries welcomed from possible postulants.

*In care of The Living Church, Milwaukee 2, Wis.

THE SERVANTS OF THE LOVE OF CHRIST — A modern Religious Community of women which encourages late vocations, converts and those with accidental impediments. The principal activities of the society are in the fields of Parish Day School and the administration of a geriatrics hospital. If you have an interest in the Religious Life, we will be happy to send you a brochure or other information. Address all inquiries to The Servants of the Love of Christ, Mother House, Box 1565, Shawnee, Okla.

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THE LIVING CHURCH

GO TO CHURCH DURING LENT

LOS ANGELES, CALIF.
ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B **5:30;** Daily 9; C Sat **4:30** & **7:30**

SAN FRANCISCO, CALIF.
ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HH 1st Fri **8,** C Sat **4:30-6**

WASHINGTON, D. C.
ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9:30, 11:15, Sol Ev & B **8;** Mass daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon; MP 6:45, EP **6;** C Sat **5-7**

ST. PAUL'S Rock Creek Church Rd., N.W.
Rev. E. Pinkney Wroth, r
Sun HC 8, 9:30 (Ch S), 11; Wed HC 11

CORAL GABLES, FLA.
ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; **Rev. James R. Daughtry,** c; **Rev. Ralph A. Harris,** choirmaster
Sun: 7, 8, 9:15, 11; Daily; C Sat **5**

EUSTIS, FLA.
ST. THOMAS' Lemon & Mary Sts.
Rev. Eugene L. Nixon, r
Sun 8, 10, 11; Thurs & HD 10

FORT LAUDERDALE, FLA.
ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & **7;** Daily 7 & **5:30;** Thurs & HD 9; C Fri & Sat **4:30-5:30**

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday 8:30; Tues 6:30; Fri 10; HD 10; C Sat **4:30**

MIAMI, FLA.
HOLY CROSS 36 St. at N.E. 1st Ave.
Very Rev. Frank L. Titus, r
Sun 7:30, 9, 11; Fri 10, **7:30**

ORLANDO, FLA.
CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; **5:45;** Thurs & HD 10; C Sat **5-6**

ATLANTA, GA.
OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B **8;** Wed 7; Fri 10:30; Other days 7:30; C Sat **5**

CHICAGO, ILL.
CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int **12:10, 5:15** EP

ALL SAINTS CHAPEL 211 W. Madison
Episcopal Church Loop Center
Wkdys: MP & HC 7:45; HC **12:10** Mon, Tues, Thurs, Fri; Lit & Ser **12:10** Wed

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick
Sun: MP 7:45, Masses 8, 9, & 11, EP **7:30;** Wkdys: MP 6:45, Mass 7, EP **5:30;** Fri & Sat Mass 7 & 9:30; C Sat **4:30-5:30** & **7:30-8:30**

EVANSTON, ILL.
ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP **12:30;** Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP **5:30;** C Sat **4:30-5:30, 7:30-8:30** & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev **5:30**

DAVENPORT, IOWA
TRINITY CATHEDRAL Main at 11th & 12th
Sun 8, 9:30, 11; Mon, Wed, Sat 9; Tues, Thurs 7; Fri **12:05**

HOULTON, MAINE
GOOD SHEPHERD 116 Main St.
Sun HC 8, MP 9:15, HC 11, EP **7;** Lenten Wed: EP, Lit, Ser **7:30**

BALTIMORE, MD.
MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30; C Sat **4:3-5:30, 7:30-8:30**

BOSTON, MASS.
ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, **5:30** EP; Daily 7 ex Sat 8:30; EP **5:45,** C Sat **5** & **8,** Sun 8:30

KANSAS CITY, MO.
GRACE AND HOLY TRINITY CATHEDRAL
415 W 13th St.
Very Rev. D. R. Woodward, dean; **Rev. R. S. Hayden,** canon; **Rev. R. E. Thrumston,** canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.
HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
Sun HC 8, 9:15, 11, EP **5:30;** Daily HC 7:15, EP **5:30**

HACKENSACK, N. J.
ST. ANTHONY OF PADUA Lodi and So. Main Sts.
Rev. Harry Brooks Malcolm
Sun Masses 8 & 10 (High & Ser), MP & Ch S 9:45; Weekday Masses Mon, Wed, Sat 9; Tues, Thurs, Fri 7; Lit & B Tues **7:45;** Sta & B Fri **7:45;** C Sat **7:30**

NEWARK, N. J.
GRACE Broad and Walnut Streets
Rev. Herbert S. Brown, r; **Rev. George H. Bowen,** c
Sun: Masses 7:30, 9:15 (Sung), 11 (Sol), MP 10:40, EP **5.** Daily: Masses 7:30, Wed also **12:10,** Fri & HD also 9:30; MP 7:10, EP **5:10;** Tues Sta, Meditation, & Adoration **8.** C Sat 11-12, **5-5:30, 7:30-8**

BUFFALO, N. Y.
ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r; **Rev. Philip E. Pepper,** c
Sun Masses 8, 9:30, 11:15 (Sung); Daily 7, ex Thurs 10; C Sat **4:30-5:30** & by appt

ELMIRA, N. Y.
GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9 & 11; EP **8;** HC Tues, Thurs 7, Wed, Fri 9:30, HD as anno; Daily EP **5:15;** C Sat **5-7;** Healing 1st Mon **7:30**

NEW YORK, N. Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser **4;** Wkdys: MP & HC 7:15 (& 10 Wed); EP **5**

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S, **4** EP (Spec. Music); Weekdays HC Tues **12:10;** Wed & Saints' Days 8; Thurs **12:10;** Organ Recitals Wed **12:10;** EP Daily **5:45.** Church open daily for prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave., & 20th St.
Daily MP & HC 7; Daily Cho Ev **6**

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed) 7:30; Wed 8:30; C Sat **4-5**

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11; B **8;** Weekdays: Low Masses 7, 8, 9:30; Fri **12:10;** C Thurs **4:30-5:30,** Fri 12-**1, 4:30-5:30, 7-8,** Sat **2-5, 7-9**

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; **Rev. C. O. Moore,** c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30 ex Sat; Wed & Sat 10; C Sat **5-6**

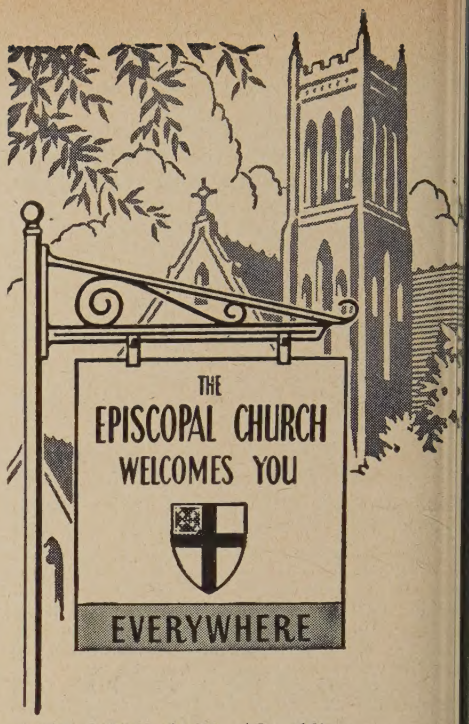
ST. THOMAS 5th Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC 8:15; Tues **12:10;** Wed **5:30;** Thurs 11; HD **12:10**

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP **3:30;** Daily MP 7:45, HC 8, 12, Ser **12:30** Tues, Wed & Thurs, EP **5:15** ex Sat; Sat HC 8; C Fri **4:30** & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs also at 7:30) **12:05** ex Sat; Int & Bible Study **1:05** ex Sat; EP **3;** C Fri **3:30-5:30** & by appt; Organ Recital Wednesday **12:30**

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15, Wed 10, **6:15,** Thurs 7, Fri 10, Sat **8,** MP 15 minutes before HC, Int 12 noon, EP **8** ex Wed **6:15,** Sat **5**



NEW YORK, N. Y. (Cont'd)
ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry
Rev. Wm. W. Reed, v; **Rev. Thomas P. Logan,** p-in
Sun HC 8, 9, 10 (Spanish), 11:30 Sol High Ma
and Ser; Daily: HC 7:30 ex Thurs 9:30, **6:30;** S
9:30, EP **5;** C Sat **4-5, 6:30-7:30** & by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Stre
Rev. Wm. W. Reed, v; **Rev. Wm. D. Dwyer,** p-in
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), **EP** 5:1
Mon - Thurs MP 7:45, HC 8 & Thurs **5:30;** Fri
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:1
C Sat **4-5, 6:30-7:30** & by appt

SCHENECTADY, N. Y.
ST. GEORGE'S 30 North Ferry
Rev. Darwin Kirby, Jr., S.T.M., r; **Rev. E. Pe**
Parker, B.D., assoc. r; **Rev. Georg T. Snell, B.D.**
ass't
Sun 8, 9, 11; Fam Eu, Bkfst, Adult Class and S S
Rel 8:55; Children's Service 10; H Eu daily 7
Mon & Thurs 10, HD 7, 10; Daily MP 9, EP 5:
C Sat **4:30-5, 8-9** & by appt

SOUTHERN PINES, N. C.
EMMANUEL East Massachusetts A
Rev. Martin Caldwell, r
Sun 8, 9:45, 11; Daily 10 & EP **5** ex Wed **8**

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th S
Sun HC 8, 9, 11, EP **5:30;** Daily 7:45, **5:30;** Thu
& Sat 9:30; Wed & Fri **12:10;** C Fri **4:30-5:**
Sat 12-**1**

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass da
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri
Holy Unction 2d Thurs 10:30; C Sat **4-5**

YAKIMA, WASH.
ST. MICHAEL'S Yakima & Naches A
Rev. R. Riley Johnson, r; **Rev. Frank Palmer,** as
Sun HC 8, MP 9:30, 11, EP **7:30;** Wed HC 10:
EP **7:30;** C by appt

PARIS, FRANCE
HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; R
Samuel E. Purdy, Rev. Frederick McDonald, can
Sun 8:30, 10:45; Thurs 10:30

KEY—Light face type denotes AM, black fac
PM; add, address; anno, announced; AC, Ante
Communion; appt, appointment; B, Benediction
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., directo
of religious education; EP, Evening Prayer; Eu
Eucharist; Ev Evensong; ex, except; 1S, firs
Sunday; HC, Holy Communion; HD, Holy Days
HH, Holy Hour; Instr, Instructions; Int, Inter
cessions; Lit, Litany; Mat, Matins; MP, Mornin
Prayer; P, Penance; r, rector; r-em, rector
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta
tions; V, Vespers; v, vicar; YPF, Young People'
Fellowship.